THE *MUTE CHRISTIAN* UNDER THE SMARTING ROD;

WITH

SOVEREIGN ANTIDOTES

Againſt the

Moſt Miſerable Exigents:

OR,

A Chriſtian with an **Olive-Leaf** in his mouth, when he is under the greateſt afflictions, the ſharpeſt and ſoreſt trials and troubles, the ſaddeſt and darkeſt Providences and changes, with Anſwers to divers Queſtions and Objections that are of greateſt importance; all tending to win and work Souls to be ſtill, quiet, calm and ſilent under all changes that have, or may paſs upon them in this World, *&c.*

The **Seventh Edition**, Corrected.

By *THOMAS* BROOKS, late Preacher of the Word at St. *Margarets* New-Fiſh-Street, *London.*

The Lord is in his Holy Temple: Let all the Earth keep ſilence before him, Hab. 2. 20.

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TO

All afflicted and diſtreſſed, diſ-ſatisfied, diſquieted, and diſ-compoſed Chriſtians throughout the World.

Dear Hearts,

THE choiceſt Saints are born to troubles as the ſparks fly upwards. Many are the troubles of the righteous, if they were many, and not troubles, (then as it is in the Proverb,) the more the merrier, or if they were troubles, and not many, then the fewer the better cheer? But God who is infinite in wiſdom, and matchleſs in goodneſs, hath ordered troubles, yea, many troubles to come trooping in upon us on every ſide. As our mercies, ſo

Pſal. 34. 19. Job 5. 1. Pſ. 88. 3, 4. *Qui non eſt Crucianus non eſt Chriſtianus.* Luth.

our croſſes ſeldom come ſingle, they uſually come treading one upon the heels of another; they are like April *ſhowers, no ſooner is one over, but another comes: And yet, Chriſtians: it is mercy it is rich mercy, that every affliction is not an execution, that every correction is not a damnation. The higher the waters riſe, the nearer* Noahs *Ark was lifted up to Heaven; the more thy afflictions are encreaſed, the more thy heart ſhall be raiſed Heavenward.*

Becauſe I would not hold you too long in the porch, I ſhall only endeavor two things: Firſt, To give you the reaſons of my appearing once more in Print; and ſecondly, A little counſel and direction, that the following Tract may turn to your ſouls advantage, which is the white that I have in my eye. The true reaſons of my ſending this piece into the world (ſuch as it is) are theſe.

Firſt, The afflicting hand of God hath been hard upon my ſelf, and upon my deareſt relations in this world, and upon many of my precious Chriſtian friends

friends, whom I much love and honour in the Lord, which put me upon ſtudying of the mind of God in that Scripture, that I have made the ſubject-matter of this following Diſcourſe. Luther *could not underſtand ſome Pſalms, till he was afflicted; the Chriſt-croſs is no letter in the book, and yet, ſaith he, it hath taught me more than all the letters in the book. Afflictions are a golden key, by which the Lord opens the rich treaſure of his Word to his peoples ſouls; and this in ſome meaſure through grace my ſoul hath experienced. When* Sampſon *had found hony, he gave ſome to his Father & Mother to eat; ſome hony I have found in my following Text, and therefore I may not, I cannot be ſuch a churl, as not to give them ſome of my honey to taſte, who have drank deep of my gall & wormwood.* Auſtin *obſerves on that* Pſal. 66.16. Come and hear all ye that fear God, and I will declare what he hath done for my ſoul. *He doth not call them* (ſaith he) *to acquaint them with ſpeculations, how wide the earth is, how far the Heavens are*

Judg. 14. 9,10.

Some have accounted nothing their own, that they have not communicated to others.

ſtretched out, what the number of the Stars is, or what is the courſe of the Sun; but come, and I will tell you the wonders of his grace, the faithfulneſs of his promiſes, the riches of his mercy to my ſoul. Gracious experiences are to be communicated: Lilmod Lelammed, *we therefore learn, that we may teach, is a Proverb among the* Rabbins: *And I do therefore lay in and lay up, ſaith the Heathen, that I may draw forth again, and lay out for the good of many: when God hath dealt bountifully with us, others ſhould reap ſome noble good by us; the family, the town, the city, the countrey, where a man lives, ſhould fare the better for his faring well; our mercies and experiences ſhould be as a running ſpring at our doors, which is not only for our own uſe, but alſo for our neighbours, yea, and for ſtrangers too.*

Secondly, what is written is permanent, litera ſcripta manet, *and ſpreads it ſelf further by far, for time, place, and perſons, than the voice can reach; the pen is an artificial tongue, it ſpeaks as well to abſent, as to preſent friends*

friends; it ſpeaks to them afar off, as well as thoſe that are near; it ſpeaks to many thouſands at once; it ſpeaks not only to the preſent age, but alſo to ſucceeding Ages: The Pen is a kind of Image of Eternity, it will make a man live when he is dead: though the Prophets do not live for ever, yet their labours may; a mans Writings may preach, when he cannot, when he may not, and when, by reaſon of bodily diſtempers, he dares not; yea, and that which is more, when he is not. Heb. 11. 4. Zech. 1. 6.

Thirdly, *few men, if any, have true memories: how ſoon is a Sermon preach'd forgotten, when a Sermon written remains?* Auguſtine *writing to Voluſian, ſaith, That which is written, is always at hand to be read, when the Reader is at leaſure; men do not eaſily forget their own names, nor their Fathers houſe, nor the Wives of their boſomes, nor the fruit of their loyns, nor to eat their dayly bread; and yet Ah! how eaſily do they forget that word of grace, that ſhould be dearer to them than all? moſt mens memories, eſpecially in the great concernments of their* Aug. Ep. 1. ad Voluſ.

ſouls are like a ſieve or bowlter, where the good Corn and fine Flour goes thorough, but the light Chaff and courſe Bran remain behind, or like a ſtrainer, where the ſweet liquor is ſtrained out, but the dregs left behind, or like a grate that lets the pure water run away, but if there be any ſtraws, ſticks, mud or filth, that it holds, as it were, with Iron hands. Moſt mens memories are very treacherous, eſpecially in good things; few mens memories are a holy Ark, a heavenly Store-houſe or Magazine for their ſouls; and therefore they ſtand in the more need of a written word. But

Fourthly, Its marvellous ſuitableneſs and uſefulneſs under theſe great turns and changes that have paſt upon us. As every wiſe husbandman obſerves the fitteſt ſeaſons to ſow his ſeed; ſome he ſows in the Autumn, and fall of the leaf, ſome in the Spring
Iſa. 28. 25. of the Year, ſome in a dry ſeaſon, and ſome in a wet, ſome in a moiſt clay, and ſome in a ſandy dry ground: So every ſpiritual husbandman muſt obſerve the fitteſt

fitteſt times to ſow his ſpiritual ſeed in, he hath heavenly ſeed by him for all occaſions and ſeaſons, for Spring and Fall, for all grounds, heads and hearts; now whether the ſeed ſown in the following Treatiſe be not, ſuitable to the times and ſeaſons wherein we are caſt, is left to the judgment of the prudent Reader to determine; if the Author had thought otherwiſe, this Babe had been ſtifled in the womb.

Fifthly, The good acceptance that my other Weak labours have found: God hath bleſt them, not only to the conviction, the edification, confirmation, and conſolation of many, but alſo to the converſion of many. God is a free Agent to work by what hand he pleaſes, and ſometimes he takes pleaſure to do great things by weak means that no fleſh may glory in his preſence God will not deſpiſe the day of ſmall things, and who or what art thou that dareſt deſpiſe that day? the Spirit breaths upon whoſe preaching and writing he pleaſes, and all proſpers according as that wind blows.

Rom. 15. 21. phil. 1. 15. 11. 1 Cor. 1. 17. 2. 9. John 3. 1.

Sixthly,

Pro. 25. 11 That remedy is no remedy, that is not proper to the Diſeaſe.

Sixthly, That all afflicted and diſtreſſed Chriſtians may have a proper ſalve for every ſore, a proper remedy againſt every diſeaſe at hand: As every good man, ſo every good book is not fit to be the afflicted mans companion, but this is; here he may ſee his face, his head, his hand, his heart, his ways, his works; here he may ſee all his diſeaſes diſcovered, and proper remedies propoſed and applied: here he may find Arguments to ſilence him, and means to quiet him, when it is at worſt with him; in every ſtorm, here he may find a Tree to ſhelter him; and in every danger, here he may find a City of Refuge to ſecure him, and in every difficulty, here he may have a light to guide him, and in every peril, here he may find a buckler to defend him, and in every diſtreſs, here he may find a Cordial to ſtrengthen him; and in every trouble, here he may find a ſtaff to ſupport him.

Seventhly, to ſatisfie ſome boſom-friends, ſome faithful friends. Man is made to be a friend, and apt for friendly

friendly offices; he that is not friendly, is not worthy to have a friend, and he that hath a friend, and doth not ſhew himſelf friendly, is not worthy to be accounted a man. Friendſhip is a kind of life without which there is no comfort of a mans life. Chriſtian friendſhip ties ſuch a knot, that great Alexander *cannot cut: Summer friends I value not; but Winter friends are worth their weight in Gold, and who can deny ſuch any thing, eſpecially in theſe days, wherein real, faithful, conſtant friends are ſo rare to be found? the friendſhip of moſt men in theſe days, is like* Jonah's *Gourd; now very promiſing and flouriſhing, and anon fading and withering; it is like ſome plants in the water, which have broad leaves on the ſurface of the water, but ſcarce any root at all; their friendſhip is like Lemons, cold within, hot without; their expreſſions are high, but their affections are low, they ſpeak much, but do little; as Drums and Trumpets and Enſigns in a Battel, make a great noiſe, and a fine ſhew, but act nothing; ſo theſe counterfeit friend-*

1 Sam. 22. 1, 2, 3.

Oh my friends! I have never a friend, ſaid Socrates. *Africa! is a very mutable creature, ſaith* Plato.

friends will complement highly, but handſomly, ſpeak plauſibly, and promiſe luſtily, and yet have neither a hand nor heart to act any thing cordially or faithfully: from ſuch friends it is a mercy to be delivered: And therefore King Antigonus *was wont to pray to God that he would protect him from his friends; and when one of his Council asked him why he prayed ſo, he returned this anſwer, Every man will ſhun and defend himſelf againſt his profeſſed Enemies, but from our profeſſed or pretended friends, of whom few are faithful, none can ſafeguard himſelf, but hath need of protection from Heaven; but for all this there are ſome that are real friends, faithful friends, active friends, winter friends, boſom friends, faſt friends, and for their ſakes (eſpecially thoſe among them that have been long, very long under the Smarting Rod, and in the fiery Furnace, and that have been often poured from veſſel to veſſel) have I once more appeared in Print to the world.*

Eigthly and Laſtly, There hath not

any

any Authors or Author come to my hand, that hath handled this Subject, as I have done, and therefore I do not know but it may be the more grateful and acceptable to the World; and if by this Eſſay others that are more able ſhall be provoked to do more worthily upon this Subject, I ſhall therein rejoyce. I ſhall only add, that though much of the following matter was preached upon the Lords Viſitation of my dear yoke-fellow, my ſelf, and ſome other friends, yet there are many things of ſpecial concernment in the following Tract, that yet I have not upon any accounts communicated to the world. And thus I have given you a true and faithful account of the reaſons that have prevailed with me to publiſh this Treatiſe to the world, and to dedicate it to your ſelves.

1 Theſ. 1. 7, 8. 1 Cor. 8. 10 ch. 9. 1, 2.

Secondly, The ſecond thing promiſed was, the giving of you a little good counſel, that you may ſo read the following diſcourſe, as that it may turn much to your ſouls advantage; for, as many fiſh and catch nothing, ſo many

Luke 5. 5.

read

read good books and get nothing, because they read them over curſorily, ſlightly, ſuperficially; but he that would read to profit, muſt then.

1 Cor. 3. 6, 7. *Firſt, Read, and look up for a bleſſing.* Paul may plant, and Apollo may water, but all will be to no purpoſe, except the Lord give the increaſe. God muſt do the deed, when all is done, or elſe all that is done will do you no good; if you would have this work ſucceſsful and effectual, you muſt look off from man, and look up to God, who alone can make it a bleſſing to you. As without a bleſſing from Heaven, thy cloaths cannot warm thee, nor thy food nouriſh thee, nor Phyſick cure thee, nor friends comfort thee: ſo without a bleſſing from Heaven, without the precious breathings and influences of the Spirit, what here is done, will do you no good, it will not turn to your account in the day of Chriſt; and therefore caſt an eye heaven-wards. It is Seneca's Obſervation, that the Husbandmen in Egypt never look up to Heaven for Rain, in the time of Drought, but look after

Mic. 6. 14.

Jag. 1. 6.

after the overflowing of the banks of Nilus, *as the only cauſe of their Plenty: Ah, how many are there in theſe days, who when they go to read a book, never look up, never look after the Rain of Gods bleſſing, but only look to the River* Nilus, *they only look to the Wit, the Learning, the Arts, the Parts, the Eloquence, &c. of the Author, they never look ſo high as Heaven; and hence it comes to paſs, that though theſe read much, yet they profit little.*

Secondly, He that would read to profit, muſt read and meditate; meditation is the food of your Souls, it is the very ſtomach and natural heat whereby ſpiritual truths are digeſted. A man ſhall as ſoon live without his heart, as he ſhall be able to get good by what he reads, without meditation. Prayer (ſaith Bernard) *without meditation, is dry and formal, & reading without meditation is uſeleſs, and unprofitable. He that would be a wiſe, a prudent, and an able experienced Statesman, muſt not haſtily ramble and run over many Cities, Countries, Cuſtoms, Laws*

Animæ viaticum eſt meditatio. Bern.

Lectio ſine meditatione arida eſt meditatio ſine lectione erronea eſt, Oratio ſine meditatione livida eſt Aug.

Laws and Manners of People, without ſerious muſing and pondering upon ſuch things as may make him an expert States-man: So he that would get good by Reading, that would compleat his knowledge, and perfect his experience in ſpiritual things, muſt not ſlightly and haſtily ramble and run over this Book, or that, but ponder upon what he reads, as Mary *pondered the ſaying of the Angel in her heart. Lord (ſaith* Auſtin*) the more I meditate on thee, the ſweeter thou art to me: So the more you ſhall meditate on the following matter, the ſweeter it will be to you, they uſually thrive beſt, who meditate moſt; Meditation is a ſoul-fatning duty, it is a grace-ſtrengthning duty, it is a duty-crowning duty.* Gerſon *calls meditation the Nurſ of Prayer,* Hierom *calls it his Paradiſe;* Baſil *calls it the Treaſury where all the Graces are lock'd up;* Theophylact *calls it the very Gate and Portal by which we enter into Glory: And* Ariſtotle, *though a Heathen, placeth felicity in the contemplation of the mind; you may read much, and hear much,*

yet

yet without meditation you will never be excellent, you will never be eminent Chriſtians.

Thirdly, Read and try what thou Readeſt, take nothing upon truſt, but all upon tryal: As thoſe noble Be- John 4.
reans *did. You will try, and tell,* Acts 17.
and weigh Gold, though it be hand- 10,11.
ed to you by your Fathers; and ſo ſhould you all thoſe heavenly truths that are handed to you by your ſpiritual Fathers. I hope upon tryal you will find nothing, but what will hold Weight in the ballance of the Sanctuary; and though all be not Gold that gliſters, yet I judge that you will find nothing here to gliſter, that will not be found upon tryal to be true Gold.

Fourthly, Read and do, read and practiſe what you read, or elſe all your Reading will do you no good, he that hath a good Book in his hand, but not a Leſſon of it in his heart, or life, is like that Aſs that carrieth burdens, and feeds upon thiſtles. In divine account a man knows no more than he doth; Profeſſion without practice will but make a man twice told a child of dark.

Auguſtine ſpeaking of the Scripture faith, *verba vivendi, non loquenda.*

darkneſs, to ſpeak well, is to ſound like a Cymbal, but to do well, is to act like an Angel; he that practiſeth what he reads and underſtands, God will help him to underſtand, what he underſtands not; there is no fear of knowing too much, though there is much fear in practiſing too little; the moſt doing man ſhall be the moſt knowing man; the mightieſt man in practice, will in the end prove the mightieſt man in Scripture. Theory *is the guide of practice, and practice is the life of* Theory. Salvian *relates how the Heathen did reproach ſome Chriſtians, who by their lewd lives made the Goſpel of Chriſt to be a reproach; where (ſaid they) is that good law which they do believe? where are thoſe rules of godlineſs which they do learn? they read the holy Goſpel, and yet are unclean, they hear the Apoſtles writings, and yet live in Drunkenneſs; they follow Chriſt, and yet diſobey Chriſt? they profeſs a holy Law, and yet do lead impure lives. Ah how may many Preachers take up ſad complaints againſt may Readers in theſe days?*

Iſidorus.

John 7. 16, 17. Pſal. 119. 98 99, 100

Salvianus de G.D.l 4.

days, they read our works, and yet in their lives they deny our works; they praiſe our works, and yet in their converſations they reproach our works; they cry up our Labours in their diſcourſes, and yet they cry them down in their practices: Yet I hope better things of you, into whoſe hands this Treatiſe ſhall fall. The Samaritan *Woman did not fill her Pitcher with water, that ſhe might talk of it, but that ſhe might uſe it; and* Rachel *did not deſire the Mandrakes to hold in her hand, but that ſhe might thereby be the more apt to bring forth. The Application is eaſie, But*

Seneca had rather be ſick than idle and do nothing.

Joh. 4. 7.

Gen. 30. 15.

Fifthly, Read and apply; reading is but the drawing of the bow, application is the hitting of the white, the choiceſt truths will no further profit you, than they are applied by you; you were as good not to read, as not to apply what you read. No man attains to health by reading of Galen, *or knowing* Hippocrates *his Aphoriſms, but by the Practical application of them; all the reading in the world will never make for the health of your ſouls, except*

The Plaiſter will not heal, if it be not applied.

except you apply what you read? the true reaſon why many read ſo much, and profit ſo little, is, becauſe they do not apply and bring home what they need, to their own ſouls. But

Prayer is *Porta Cœli, Clavis Paradiſi.*

Sixthly and Laſtly, read and pray, he that makes not Conſcience of praying over what he reads, will find little ſweetneſs or profit in his Reading; no man makes ſuch earnings of his reading, as he that prays over what he reads. Luther *profeſſeth that he profited more in the knowledge of the Scriptures, by prayer in a ſhort ſpace, than by ſtudy in a longer: as* John *by weeping, got the ſealed Book open: ſo certainly men would gain much more than they do, by reading good mens works, if they would but pray more over what they read. Ah Chriſtians! pray before you read, and pray after you read, that all may be bleſt and ſanctified to you, when you have done reading, uſually cloſe up thus.*

So let me live, ſo let me dye,
That I may live eternally.

And

And when you are in the Mount for your ſelves, bear him upon your hearts, who is willing to ſpend and be ſpent for your ſakes, for your Souls. O pray for me, that I may more and more be under the rich influences, and glorious powrings out of the Spirit; that I may be an able Miniſter of the New Teſtament, not of the Letter, but of the Spirit; that I may always find an everlaſting Spring, and an overflowing Fountain within me, which may always make me faithful, conſtant, and abundant in the Work of the Lord; And that I may live daily under thoſe inward Teachings of the Spirit, that may inable me to ſpeak from the heart, to the heart, from the Conſcience, to the Conſcience; and from experience to experience; that I may be a burning and a ſhining light; that Everlaſting Arms may be ſtill under me; that whilſt I live, I may be ſerviceable to his Glory, and his Peoples good; that no diſcouragements may diſcourage me in my work, and that when my work

2 Cor. 12. 15.

1 Cor. 3. 6.

work is done, I may give up my account with joy and not with grief. I shall follow these poor Labours with my weak Prayers, that they may contribute much to your internal and eternal welfare, and so rest

Your Souls Servant in
our dearest Lord,

THOMAS BROOKS.

THE

THE MUTE CHRISTIAN Under the *SMARTING ROD.*

PSAL. 39. 9.

I was dumb, I opened not my mouth, becauſe thou didſt it.

NOT to trouble you with a tedious *PREFACE*, wherein, uſually, is a floud of words, and but a drop of matter.

This *Pſalm* conſiſts of two parts, the firſt Exegetical or Narrative, the ſecond Eutical or Precative, 1. Narration and Prayer take up the whole: In the former you have the Prophets Diſeaſe diſcovered, and in the latter the Remedy applied. My Text falls in the

latter part, where you have the way of *David*'s Cure, or the means by which his soul was reduced to a still and quiet temper. I shall give a little light into the words, and then come to the point that I intend to stand upon.

Some read it thus, I should have been dumb and not have opened my mouth, according to my first resolution. vers. 1, 2.

I was dumb: The *Hebrew* word נאלמה from אלם signifies to be mute, tongue-ty'd or dumb; the *Hebrew* word signifies also to bind, as well as to be mute and dumb, because they that are dumb, are as it were tongue-tied, they have their lips stieht and bound up: Ah the sight of Gods hand in the afflictions that was upon him, makes him lay a law of silence upon his heart and tongue.

I opened not my mouth because thou didst it: he [illegible]s through all secondary causes, to the first Cause, and is silent, he sees a hand of God in all, and so sits mute and quiet: the sight of God in an affliction, is of an irresistable efficacy, to silence the heart, and to stop the

the mouth of a gracious man. In the words you may obſerve three things;

1. The perſon ſpeaking, and that is *David*, *David* a King, *David* a Saint, *David* a man after Gods own heart, *David* a Chriſtian; and here we are to look upon *David*, not as a King, but as a Chriſtian, as a man whoſe heart was right with God.

2. The action and carriage of *David* under the hand of God, in theſe words, *I was dumb, and opened not my mouth.*

3. The reaſon of this humble and ſweet carriage of his, in theſe words, *becauſe thou didſt it.* The Propoſition is this?

Doct. *That it is the great duty and concernment of gracious ſouls, to be Mute and Silent under the greateſt afflictions, the ſaddeſt providences, and*

sharpest trials that they meet with in this World.

For the opening and clearing up of this great and useful truth, I shall enquire.

First, What this silence is that is here pointed at in the Proposition.

Secondly, What a gracious; a holy silence doth include.

Thirdly, what this holy silence doth not exclude.

Fourthly, The Reasons of the point; and then bring home all by way of application to our own souls.

For the first, *What is the silence here meant?* I answer, there is a sevenfold Silence.

First, There is a Stoical silence, the Stoicks of old, thought it altogether below a man that hath reason and understanding, either to rejoyce in any good, or to mourn for any evil: but this Stoical silence is such a sinful unsensibleness,

neſs, as is very provoking to a holy God, *Iſa.* 26. 10. 11. God will make the moſt inſenſible ſinner ſenſible, either of his Hand here, or of his wrath in Hell. It is a Heatheniſh and a horrid ſin to be without natural affections, *Rom.* 1. 31. And of this Sin *Quintus Fabius Maximus* ſeems to be foully guilty, who when he heard that his Mother and Wife whom he dearly loved, were ſlain by the fall of an houſe, and that his younger ſon a brave hopeful young man, died at the ſame time in *Umbria*, he never changed his countenance, but went on with the affairs of the Common-wealth, as if no ſuch calamity had befallen him, this carriage of his ſpoke out more ſtupidity than patience.

And ſo *Harpalus* was not at all appalled, when he ſaw two of his ſons laid ready dreſt in a charger, when *Aſtyages* had bid him to Supper: this was a ſottiſh inſenſibleneſs. Certainly, if the loſs of a Child in the Houſe be no more Job 36. 13. Iſa. 57. 1.

*Hos.*7.9. Balaams *Ass reproves this dumbness.*

to thee, than the loss of a Chick in the yard, thy heart is base and fordid, and thou mayest well expect some sore awakening judgement: This Age is full of such Monsters, who think it below the greatness and magnanimity of their spirits, to be moved, affected or afflicted with any afflictions that befalls them. I know none so ripe and ready for Hell as these.

Aristotle speaks of Fishes, that though they have spears thrust into their sides, yet they awake not, God thrusts many a sharp Spear thorough many a sinners heart, and yet he feels nothing, he complains of nothing: these mens souls will bleed to death. *Seneca* reports of *Senecio Cornelius*, who minded his body more than his soul, and his money more than Heaven: when he had all the day long waited on his dying friend, and his friend was dead, he returns to his house, sups merrily, comforts himself quickly, goes to bed chearfully: his sorrows were ended,

*Epist.*10.

ended, and the time of his mourning expired, before his deceased friend was interred. Such stupidity is a Curse that many a man lies under: But this Stoical Silence, which is but a sinful sullenness, is not the Silence here meant.

Secondly, There is a Politick Silence: Many are silent out of Policy; should they not be silent, they should lay themselves more open, either to the rage and fury of men, or else to the plots and designs of men; to prevent which they are silent, and will lay their hands upon their mouths, that others might not lay their hands upon their estates, lives or liberties. *And Saul also went home to Gibeah, and there went with him a Band of Men, whose hearts God had touched. But the Children of Belial said, how shall this man save us? and they despised him, and brought him no presents; but he held his peace,* or was as though he had been deaf. This new King, being but newly entred

1 Sam. 26. 27.

upon his Kingly Government, and observing his condition to be but mean and low, his friends but few, and his enemies many and potent, Sons of *Belial*, *i.e.* men without yoak (as the word signifies) men that were desperately wicked, that were marked out for Hell, that were even incarnate Divels, who would neither submit to reason nor Religion, nor be governed by the Laws of Nature, nor of Nations, nor yet by the Laws God: now this young Prince, to prevent Sedition and Rebellion, Bloud and Destruction, prudently and politickly chuses rather to lay his hand upon his mouth, than to take a Wolf by the ear, or a Lyon by the beard; wanted neither wit nor will to be mute, he turns a deaf ear to all they say, his unsettled condition requiring silence.

Hear, see and be silent, if thou wilt live in peace, is a French *Proverb.*

Henry the Sixth, Emperour of *Germany*, used to say, (*Qui nescit tacere, nescit loqui*) he that knows not how to be silent, knows not how

how to ſpeak. *Saul* knew this was a time for ſilence, he knew his work was rather to be an Auditor, than an Orator: But this is not the ſilence the Propoſition ſpeak of.

Thirdly, There is a fooliſh Silence: Some fools there be, that can neither do well, nor ſpeak well; and becauſe they cannot word it, neither as they would, nor as they ſhould, they are ſo wiſe as to be mute, *Prov.* 17. 28. *Even a fool, when he holds his peace, is counted wiſe, and he that ſhutteth his lips is eſteemed a man of underſtanding.* As he cannot be wiſe that ſpeaks much, ſo he cannot be known for a fool that ſays nothing. There are many wiſe fools in the World: there are many ſilly ſouls, who by holding their tongues, gain the credit and honour of being diſcreet men: He that doth not diſcover his want of wiſdom, by fooliſh babling, is accounted wiſe, though he may be

otherwiſe. Silence is ſo rare a virtue, where wiſdom doth regulate it, that it is accounted a virtue where folly doth impoſe it. Silence was ſo highly honoured among the old *Romans*, that they erected Altars to it. That man ſhall paſs for a man of underſtanding, who ſo far underſtands himſelf, as to hold his tongue: For though it be a great miſery to be a fool, yet it is a greater that a man cannot be a fool, but he muſt needs ſhews it: But this fooliſh ſilence is not the ſilence here meant.

Fourthly, there is a ſullen Silence: Many to gratifie an humour, a luſt, are ſullenly ſilent; theſe are troubled with a dumb Devil; which was the worſt Devil of all the Divels you read of in the Scripture, *Mark* 9. 17.---28. *Plin.* Lib. 7. Chap. 2. *Pliny* in his Natural Hiſtory maketh mention of a certain People in the *Indies*, upon the River *Ganges*, called *Aſtomy*, that have no mouth, but

judgement we will to Hell with thee; he looks on the other ſide of him, and there he ſees infernal fiends, in fearful ſhapes, amazing and terrifying of him, and waiting to receive his deſpairing ſoul, as ſoon as ſhe ſhall take her leave of his wretched body; he looks above him, and there he ſees the Gates of Heaven ſhut againſt him: he looks beneath him, and there he ſees Hell gaping for him; and under theſe ſad ſights he is full of ſecret concluſions againſt his own ſoul: there is mercy for others, ſaith the deſpairing ſoul, but none for me; Grace and Favour for others, but none for me; Pardon and Peace for others, but none for me; Bleſſedneſs and Happineſs for others, but none for me: there is no help, there is no help, no, *Jer.* 2.25. *chap.* 18.12. (this ſeems to be his caſe, who died with this deſperate ſaying in his mouth, *ſpes & fortuna valete*, farewel life and hope together:) Now under theſe diſmal

As that deſpairing Pope ſaid, the Croſs could do him no good becauſe he had ſo often ſold it.

mal apprehensions and sad conclusions about its present and future condition, the despairing soul sits silent, being filled with amazement and astonishment, *Psal.* 77. 4. *I am so troubled that I cannot speak:* But this is not the Silence here meant. But

Seventhly and Lastly, There is a prudent Silence, a holy, a gracious Silence, a Silence that springs from prudent principles from holy principles, and from gracious causes and considerations; and this it the Silence here meant: And this I shall fully discover in my Answers to the second Question, which is this,

Quest. 2. *What doth a prudent, a gracious, a holy silence include?*

Answ. 2. It includes and takes in these eight things.

First, It includes a sight of God and an acknowledgement of God as the Author of all the affliction that

that come upon us: And this you have plain in the Text, *I was dumb, I opened not my mouth, becauſe thou diddeſt it.* The *Pſalmiſt* looks through ſecundary cauſes, to the firſt Cauſe, and ſo ſits mute before the Lord. There is no ſickneſs ſo little, but God hath a finger in it, though it be but the aking of the little finger. As the Scribe is more eyed, and properly ſaid to write, than the pen; and he that maketh and keepeth the Clock, is more properly ſaid to make it go and ſtrike, than the Wheels and Weights that hang upon it; and as every Work-man is more eyed, and properly ſaid to effect his works, rather than the Tools which he uſeth as his inſtruments: So the Lord who is the chief Agent and Mover in all Actions, and who hath the greateſt hand in all our afflictions, is more to be eyed and owned, than any inferiour or ſubordinate Cauſes whatſoever: ſo *Job*, he beheld God in all, *Job.* 1. 12.

In ſecond cauſes many times a Chriſtian may ſee much envy, hatred, malice, pride, &c. But in the Firſt Cauſe he can ſee nothing but grace and mercy, ſweetneſs and goodneſs.

21. *the Lord gave; and the Lord hath taken away:* had he not seen God in the affliction, he would have cryed out: Oh these wretched *Chaldeans*, they have plundered and spoiled me: these wicked *Sabeans*, they have robbed and wronged me: *Job* discerns Gods Commission in the *Chaldeans* and the *Sabeans* hands, and then lays his own hand upon his mouth: so *Aaron* beholding the hand of God in the untimely death of his two sons, holds his peace, *Levit.* 10. 2. the sight of God in this sad stroak, is a bridle both to his mind and mouth, he neither mutters nor murmurs: so *Joseph* saw the hand of God, in his brethrens selling of him into *Egypt*, *Gen.* 45. 8. and that silences him.

Men that see not God in an affliction, are easily cast into a feaverish fit, they will quickly be in a flame, and when their passions are up, and their hearts on fire, they will begin to be sawcy, and make no bones of telling God to his

his teeth, that they do well to be angry; *Jonah* 4.8,9. Such as will not acknowledge God to be the Author of all their afflictions, will be ready enough to fall in with that mad principle of the *Manichees*, who maintained the Devil to be the Author of all calamities: as if there could be any evil (of affliction) in the City, and the Lord have no hand in it, *Amos* 3.6. Such as can see the ordering hand of God in all their afflictions, will with *David* lay their hands upon their mouths, when the Rod of God is upon their backs, 2 *Sam.* 16.11, 12. If Gods hand be not seen in the affliction, the heart will do nothing but fret and rage under affliction.

Secondly, It includes and takes in some holy gracious apprehensions of the Majesty, Sovereignty, Dignity, Authority, and Presence of that God, under whose afflicting hand we are, *Hab.* 2.20. *But the Lord is in his holy Temple, let all the Earth*

earth be silent, or as the *Hebrew* reads it, *Be silent all the Earth before his face.* When God would have all the People of the Earth to be husht, quiet and silent before him, he would have them to behold him in his Temple, where he sits in State, in Majesty, and Glory, *Zephan.* 1. 7. *Hold thy Peace at the Presence of the Lord God.* Chat not, murmure not, repine not, quarrel not: Whist, stand mute, be silent, lay thy hand on thy mouth, when his hand is upon thy back, who is (*totus oculus*) all-eye to see, as well as all-hand to punish. As the eyes of a well-drawn picture, are fastned on thee which way soever thou turnest; so are the eyes of the Lord, and therefore thou hast cause to stand mute before him.

Thus *Aaron* had an eye to the sovereignty of God, and that silences him. And *Job* had an eye upon the Majesty of God, and that stills him. And *Ely* had an eye upon the authority and presence of God, and that quiets him. A man never

Lev. 10. 3. Job. 37. 13, 14. 1 Sam. 3. 11, 19.

never comes to humble himſelf, nor to be ſilent under the hand of God, till he comes to ſee the Hand of God to be a mighty Hand, 1 *Pet.* 5. 6. *Humble your ſelves therefore under the mighty Hand of God.* When men look upon the Hand of God as a weak Hand, a feeble Hand, a low Hand, a mean Hand, their hearts riſe againſt his Hand, *Who is the Lord*, ſaith *Pharoah. that I ſhould obey his voice*? Exod. 5. 2. And till *Pharaoh* came to ſee the Hand of God, as a mighty Hand. and to feel it as a mighty Hand, he would not let *Iſrael* go. When *Tiribazus* a Noble *Perſian* was arreſted, at firſt he drew out his Sword, and defended himſelf; but when they charged him in the Kings name, and informed him that they came from the King, and were commanded to bring him to the King, he yielded willingly. So when afflictions arreſt us, we ſhall murmure, and grumble, and ſtruggle, and ſtrive even to the death, before we ſhall yield to that God that

ſtrikes

strikes, till we come to see his Majesty and Authority, till we come to see him as the King of Kings, and Lord of Lords. It is such a sight of God as this, that makes the heart to stoop under his Almighty hand. The *Thracians* being ignorant of the Dignity and Majesty of God, when it thundred and lightned, used to express their madness and folly in shooting their arrows against Heaven, threatning-wise. As a sight of his Grace chears the soul, so a sight of his Greatness and Glory silences the soul. But

Isa. 26. 11, 12. *Rev.* 1. 5. *Herod.* Animus cujusque est quisq; *The mind is the man.*

Thirdly, a Gracious, a Prudent Silence, takes in a holy quietness and calmness of mind and Spirit, under the afflicting hand of God: A gracious silence shuts out all inward heats, murmurings, frettings, quarrellings, wranglings and boilings of heart, *Psal.* 62. 1. Truly my soul keepeth silence unto God, or is silent or still, that is, my soul is quiet and submissive:

God

God; all murmurings and repinings, paſſions and turbulent affections being allayed, tamed and ſubdued. This alſo is clear in the Text, and into the former inſtances of *Aaron*, *Ely* and *Job*, they ſaw that it was a Father that put thoſe bitter cups in their hands, and love that laid thoſe heavy croſſes upon their ſhoulders, and grace that put thoſe yoaks about their necks, and this cauſed much quietneſs and calmneſs in their ſpirits: *Marius* bit in his pain, when the Chyrurgion cut off his leg. Some men, when God cuts off this mercy, and that mercy from them, they bite in their pain, they hide and conceal their grief and trouble; but could you but look into their hearts, you will find all in an uproar, all out of order, all in a flame, and however they may ſeem to be cold without, yet they are all in a hot burning Feaver within: Such a feaveriſh fit *David* was once in, *Pſal.* 39. 3. But certainly a holy Silence allays all tumults in the mind;

*Luk.*21.19 mind, and makes a man in patience to poſſeſs his own ſoul, which next to his poſſeſſion of God, is the choiceſt and ſweeteſt poſſeſſion in all the world. The Law of ſilence is as well upon that man's heart and mind, as it is upon his tongue, who is truly and divinely ſilent under the rebuking hand of God. As tongue ſervice abſtracted from heart-ſervice, is no *Iſa.*29.13. ſervice in the account of God; ſo *Ma.*15.8,9 tongue-ſilence abſtracted from heart ſilence, is no ſilence in the eſteem of God. A man is then graciouſly ſilent, when all is quiet within and without.

Terpander a Harper and a Poet, was one, that by the ſweetneſs of his Verſe and Muſick, could allay the tumultuous motions of mens minds; as *David* by his Harp did *Saul*'s. When Gods People are under the Rod, he makes by his Spirit and Word ſuch ſweet Muſick in their ſouls, as allays all tumultuous motions, paſſions and perturbations, *Pſal.* 94. 17, 18, 19. *Pſal.*

Psal. 119. 49, 50. so that they sit *Noah*-like, quiet and still, and in peace possess their own souls.

Fourthly, a prudent, a holy Silence, takes in an humble, justifying, clearing and acquitting of God of all blame, rigour and injustice, in all the afflictions he brings upon us, *Psal.* 51. 4. *That thou mayst be justified when thou speakest, and be clear when thou judgest*, that is, when thou correctest. Gods judging his People is Gods correcting or chastning of his people, 1 *Cor.* 11. 32. *When we are judged, we are chastned of the Lord*; *David*'s great care, when he was under the afflicting hand of God, was to clear the Lord of injustice: *Ah Lord* (saith he) *there is not the least shew, spot, stain, blemish or mixture of injustice, in all the afflictions thou hast brought upon me; I desire to take shame to my self, and to set my seal, that the Lord is righteous, and that there is no injustice, no cruelty, nor no extremity in all that the*

Plato calls God, *the Horn of Plenty, the Ocean of beauty, without the least spot of injustice.*

Lord hath brought upon me: And ſo in that *Pſalm* 119. 75. 137. he ſweetly and readily ſubſcribes unto the Righteouſneſs of God in thoſe ſharp and ſmart afflictions that God exerciſed him with, *I know, O Lord, that thy judgments are right, and that thou in faithfulneſs haſt afflicted me. Righteous art thou, O Lord, and righteous are thy Judgments.* Gods Judgments are always juſt; he never afflicts but in faithfulneſs, His Will is the Rule of Juſtice, and therefore a gracious ſoul dares not cavil nor queſtion his Proceedings; the afflicted ſoul knows, that a righteous God can do nothing but that which is righteous, it knows that God is uncontroulable, and therefore the afflicted man puts his mouth in the duſt, and keeps ſilence before him, 2 *Sam.* 16. 10. Who dare ſay, *Wherefore haſt thou done ſo?*

The *Turks* when they are cruelly laſhed, are compelled to return to the Judge that commanded it, to kiſs his hand, give him thanks and

and pay the Officer that whipped them, and so clear the Judge and Officer of injustice. Silently to kiss the Rod, and the Hand that whips with it, is the noblest way of clearing the Lord of all injuries.

The *Babylonish* Captivity was the sorest, the heaviest affliction that ever God inflicted upon any people under Heaven, witness that 1 *Sam.* 12. and *Dan.* 9. 12. *&c.* Yet under those smart afflictions, wisdom is justified of her Children, *Neh.*9.33. *Thou art just in all that is brought upon us, for thou hast done right, but we have done wickedly*, 1 Sam.18. *The Lord is Righteous, for I have Rebelled against him.* A holy Silence shines in nothing more, than in an humble justifying, and clearing of God from all that which is a corrupt heart, is apt enough to charge God with in the day of affliction. God in that he is good, can give nothing, nor do nothing, but that which is good; others do frequent-

ly, he cannot possibly, saith *Luther*, in *Psal.* 120.

Fifthly, a holy Silence takes in gracious, blessed, soul-quieting, Conclusions, about the issue and event of those afflictions that are upon us, *Jam.* 3. 27.---34. In this choice Scripture you may observe these five Soul-stilling Conclusions.

First, (and that more generally) That they shall work for their good, *vers.* 27. *It is good for a man that he bear the yoak in his youth.* A gracious soul secretly concludes, As stars shine brightest in the night, so God will make my soul shine and glister like Gold, whilst I am in this Furnace, and when I come out of the Furnace of affliction, *Job* 23. 10. *He knoweth the way that I take; and when he hath tryed me, I shall come forth as Gold.*

Surely as the tasting of Honey did open *Jonathans* eyes, so this cross, this affliction, shall open mine

nine eyes; by this ſtroak I ſhall come to have a clearer ſight of my ſins, and of my ſelf, and a fuller ſight of my God, *Job* 33. 27. 28. *Job* 40. 4, 5. *chap.* 42. 1. - 7.

Surely this affliction ſhall iſſue in the purging away of my droſs *Iſa* 1. 25.

Surely as plowing of the ground killeth the weeds, and harrowing breaketh hard Clods, ſo theſe afflictions ſhall kill my ſins, and ſoften my heart, *Hoſ.* 5. *ult. Chap.* 6. 1, 2, 3

Surely as the plaiſter draws out the core, ſo the afflictions that are upon me, ſhall draw out the core of pride, the core of ſelf-love, the core of envy, the core of earthlineſs, the core of formality, the core of hypocriſie, *Pſal.* 119. 67. 71.

Surely by theſe the Lord will crucifie my heart more and more to the world, and the world to my heart, *Gal.* 6. 14. *Pſal.* 131. 1, 2, 3.

Surely by theſe afflictions the Lord will hide pride from my ſoul, *Job* 33. 14. - 21.

Surely these afflictions are but the Lords pruning-knives, by which he will bleed my sins, and prune my heart, and make it more fertil and fruitful; they are but the Lords potion, by which he will clear me, and rid me of those spiritual Diseases, and Maladies, which are most deadly and dangerous to my soul.

Affliction is such a potion, as will carry away all ill humours, better than all the *benedicta medicamenta*, as Physicians call them, *Zach.* 13. 8,9.

Surely these shall increase my Spiritual experiences, *Rom.* 5. 3,4.

Surely by these I shall be made more partaker of Gods Holiness, *Hab.* 11. 10. As black Sope makes white Cloaths, so doth sharp afflictions make holy hearts.

Surely by these God will communicate more of himself unto me, *Hos.* 2. 14.

Surely by these afflictions the Lord will draw out my heart more and more to seek him, *Isa.* 26. 16.

Tatianus told the Heathen *Greeks*, that when they were ſick, then they would ſend for their Gods to be with them; as *Agamemnon* did at the Siege of *Troy*, ſend for his ten Counſellors, *Hoſ.* 5. 15. *In their afflictions they will ſeek me early*, or as the *Hebrew* hath it, *they will morning me*, in times of affliction, Chriſtians will induſtriouſly, ſpeedily, early ſeek unto the Lord.

Surely by theſe trials and troubles the Lord will fix my ſoul more than ever upon the great concernments of another world, *John* 14. 1, 2, 3. *Rom.* 8. 17, 18. 2 *Cor.* 4. 16, 17, 18.

Surely by theſe afflictions the Lord will work in me more tenderneſs and compaſſion towards thoſe that are afflicted, *Heb.* 10. 34. *Chap* 13. 3. As that *Tyrian* Queen ſaid:

Evils have taught me to bemoan,
All that afflictions make to groan.

The *Romans* puniſhed one that was ſeen looking out at his

Window with a Crown of Roſes on his head, in a time of publick calamity. Biſhop *Bonner* was full of guts; but empty of bowels, I am afraid this age is full of ſuch *Bonners*.

Some ſay, if a knife or needle be touched with a loadſtone of an Iron colour, it will cut or enter inter into a mans body, without any ſenſe of pain at all; ſo will afflictions when touched with the Loadſtone of divine Love.

Surely theſe are but Gods love-tokens, *Rev.* 3. 19. *As many as I love, I rebuke and chaſten.* *Seneca* perſwaded his friend *Polybius* to bear his affliction quietly, becauſe he was the Emperors Favourite, telling him, that it was not lawful for him to complain whilſt *Cæſar* was his friend: ſo ſaith the holy Chriſtian, O my ſoul! be quiet, be ſtill, all is in love, all is a fruit of divine favour: I ſee honey upon the top of every twig, I ſee the Rod is but a Roſemary branch, I have ſugar with my gall, and wine with my wormwood; therefore be ſilent O my ſoul! and this general concluſion, *that all ſhould be for good*, had this bleſſed effect upon the Church, *ver.* 28. *He ſitteth alone and keepeth ſilence, becauſe he hath born it upon him.*

Afflictions abaſe the lovelineſs of the world without, that might entice us; it abates the luſtineſs of the fleſh within, which might elſe enſnare us; and it abates the ſpirit in his quarrel againſt the fleſh, and the world, by all which it proves a mighty advantage unto us.

Secondly, they ſhall keep them humble and low, *verſe* 29. *He putteth his mouth in the duſt, if ſo be there may be hope.* Some ſay, that theſe words are an alluſion to the manner of thoſe, that having been conquered and ſubdued, lay their necks down at the Conquerours feet, to be trampled upon, and to lick up the duſt that is under the Conquerours feet. Others of the Learned looked upon the words as an alluſion to poor Petitioners, who caſt themſelves down at Princes feet, that they may draw forth their pity and compaſſion towards them. As I have read of *Ariſtippus*, who fell on the ground before *Dionyſius*, and kiſſed his feet, when

he preſented a Petition to man and being asked the reaſon, anſwered *Aures habet in pedibus)* he hath his ears in his feet; take it which way you will, it holds forth this to us, *That holy hearts will be humble under the afflicting hand of God.* When Gods Rod is upon their backs, their mouths ſhall be in the duſt. A good heart will lye loweſt, when the hand of God is lifted higheſt, *Job* 42. 1.---7. *Acts* 9. 1.---8.

Thirdly, The third ſoul-quieting Concluſion you have in *verſ.* 31. *For the Lord will not caſt off for ever*; the Rod ſhall not always lye upon the back of the righteous. *At even-tide, loe there is trouble, but afore morning it is gone*, Iſa. 17. 14. As *Athanaſius* ſaid to his Friends, when they came to bewail his miſery and baniſhment, *Nubecula eſt citò tranſibit*, 'tis but a little Cloud (ſaid he) and it will quickly be gone. There are none of Gods afflicted ones, that have not their

Inoida

lucida intervalla, their intermiſſions, reſpites, breathing-whiles, yea, ſo ſmall a while doth the Hand of the Lord reſt upon his people, that *Luther* cannot get diminutives enough to extenuate it; for he calls it *a very little little Croſs that we bear*, Iſa. 26. 20. *Come, my people enter thou into thy Chambers, and ſhut thy doors about thee: hide thy ſelf as it were, for a little moment (or for a little ſpace, a little while) until the indignation be overpaſt:* The indignation doth not *tranſire*; but *pertranſire*, paſs, but overpaſs. The ſharpneſs, ſhortneſs and ſuddenneſs of the Saints afflictions, is ſet forth by the travel of a Woman, *John* 16.21. which is ſharp, ſhort and ſudden.

A little ſtorm, as he ſaid of Julians Perſecution and an eternal Calm follows.

Fourthly, The fourth Soul-Silencing Concluſion you have in *ver.* 32. *But though he cauſe grief, yet will he have compaſſion, according to the multitude of his Mercies.* In Wrath God remembers Mercy, *Hab.* 3. 2. *Weeping may endure for a night*

night, but joy cometh in the morning, Pſal. 30. 5. Their mourning ſhall laſt but till morning: God will turn their Winters night into a Summers day, their ſighing into ſinging, their grief into gladneſs, their mourning into Muſick, their bitter into ſweet, their wilderneſs into a Paradice: the life of a Chriſtian is filled up with interchanges of ſickneſs and health, weakneſs and ſtrength, want and wealth, diſgrace and honour, croſſes and comforts, miſeries and mercies, joys and ſorrows, mirth and mourning; all honey would harm us, all wormwood would undo us, a compoſition of both is the beſt way in the world to keep our ſouls in a healthy conſtitution; it is beſt and moſt for the health of the ſoul, that the South-wind of mercy, and the North-wind of adverſity, do both blow upon it: And though every wind that blows, ſhall blow good to the Saints, yet certainly their ſins die moſt, and their graces thrive beſt, when they are under

der the drying, nipping, Northwind of calamity, as well as under the warm, cheriſhing, South-wind of mercy and proſperity.

Fifthly, the fifth Soul-quieting Concluſion you have in *verſe* 33. *For he doth not afflict willingly* (or as the *Hebrew* hath it, from his heart) *nor grieve the Children of men.* The Church concludes, that Gods heart was not in their afflictions, though his hand was; he takes no delight to afflict his Children, it goes againſt the hair and the heart, it is a grief to him to be grievous to them, a pain to him to be puniſhing of them, a death to him to be ſtriking of them, he hath no will, no motion, no inclination, no diſpoſition to that work of afflicting of his people; and therefore he calls it his work, his ſtrange work, *Iſa.* 28. 21. Mercy and puniſhment, they flow from God, as the honey and the ſting from the Bee; the Bee yieldeth honey of her own nature, but ſhe doth

doth not ſting, but when ſhe is provoked; he takes delight in ſhewing of Mercy, *Micah* 7. 18. he takes no pleaſure in giving his people up to adverſity, *Hoſea* 11. 8. Mercy and kindneſs floweth from him freely, naturally; he is never ſevere, never harſh, he never ſtings, he never terrifies us, but when he is ſadly provoked by us. Gods hand ſometimes may lye very hard upon his people, when his heart, his bowels, (at thoſe very times) may be yerning towards his people, *Jer.* 31. 18, 19, 20. No man can tell how the heart of God ſtands, by his hand, his hand of mercy may be open to thoſe againſt whom his heart is ſet; as you ſee in the rich (poor) fool, and *Dives*, in the Goſpel: And his hand of ſeverity may lye hard upon thoſe, on whom he hath ſet his heart; as you may ſee in *Job* and *Lazarus*, And thus you ſee thoſe gracious, bleſſed, Soul-quieting Concluſions about the iſſue and event of afflictions, that a holy,

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a prudent ſilence doth include.

Sixthly, A holy, a prudent Silence includes and takes in a ſtrict charge; a ſolemn command that Conſcience lays upon the ſoul to be quiet and ſtill, *Pſalm.* 37. 7. *Reſt in the Lord*, (or as the Hebrew hath it, *be ſilent to the Lord*) *and wait patiently for him.* I charge thee, O my ſoul, not to mutter, nor to murmur, I command thee O my ſoul, to be dumb and ſilent under the afflicting hand of God. As Chriſt laid a charge, a command upon the boiſterous winds, and the roaring raging Seas. *Be ſtill, and there was a great calm*; ſo Conſcience lays a charge upon the ſoul to be quiet and ſtill, *Pſal.* 27. *ult. Wait on the Lord: be of good courage, and he ſhall ſtrengthen thy heart: wait I ſay on the Lord.* Peace, O my ſoul, be ſtill, leave your muttering, leave your murmuring, leave your complaining, leave your chaſing and vexing, and lay your hand upon your mouth, and be

Mat. 8. 25. 26. *The Heathen could ſay.* A recta conſcientia nelatum quidem unguem diſcedendum) *man may not depart an hairs breadth all his life-long from the dictates of a good Conſcience.*

be silent. Conscience allays and stills all the tumults and uproars that be in the soul, by such like reasonings as the Clerk of *Ephesus* stilled that uproar, *Acts* 19. 40. *For we are in danger to be called in question for this days uproar, there being no cause whereby we may give an account of this concourse.* O my soul, be quiet, be silent, else thou wilt one day be called in question for all those inward mutterings, uproars and passions that are in thee, seeing no sufficient cause can be produced why you should murmur, quarrel or wrangle under the righteous hand of God.

Seventhly, a holy, a prudent Silence, includes a surrendring, a resigning up of your selves to God, whilst we are under his afflicting hand: the silent soul gives himself up tō God: the secret language of the soul is this, *Lord, here am I, do with me what thou pleasest, write upon me as thou pleasest, I give up my self to be at thy dispose.*

Psal. 27, 8. *Jam.* 4. 7. 1 *Sam.* 3. 18. 1 *Sam.* 15. 25. 26. *Acts* 11. 13, 14 *&c.*

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There was a good woman, who when ſhe was ſick, being asked whether ſhe were willing to live or die? anſwered, *Which God pleaſeth*, but ſaid one that ſtood by, *if God ſhould refer it to you, which would you chuſe? truly*, ſaid ſhe, *if God ſhould refer it to me, I would even refer it to him again*; this was a ſoul worth Gold. Well ſaith a gracious ſoul, the ambitious man giveth himſelf up to his honours, but I give up my ſelf unto thee: the voluptuous man gives himſelf up to his pleaſures, but I give up my ſelf to thee; the covetous man gives himſelf up to his bags, but I give up my ſelf to thee: the wanton gives himſelf up to his Minion, but I give up my ſelf to thee: the Drunkard give himſelf up to his Cups, but I give up my ſelf to thee; the Papiſt gives up himſelf to his Idols, but I give my ſelf to thee; the Turk gives up himſelf to his *Mahomet*, but I give up my ſelf to thee; the Heretick gives up himſelf

ſelf to his Heretical Opinions, but I give up my ſelf to thee. Lord, lay what burden thou wilt upon me, only let thy everlaſting arms be under me. Strike Lord, ſtrike, and ſpare not, for I am lyen down in thy Will, I have learned to ſay *Amen*, to thy *Amen*; thou haſt a greater intereſt in me, than I have in my ſelf, and therefore I give up my ſelf unto thee, and am willing to be at thy diſpoſe, and am ready to receive what impreſſion thou ſhalt ſtamp upon me. O bleſſed Lord! haſt thou not again and again ſaid unto me, as once the King of *Iſrael* ſaid to the King of *Syria*, *I am thine, and all that I have.* I am thine, O ſoul! to ſave thee; my mercy is thine to pardon thee; my bloud is thine to cleanſe thee; my merits are thine to juſtifie thee; my righteouſneſs is thine to cloath thee, my Spirit is thine to lead thee, my grace is thine to enrich thee; and my glory is thine to reward thee; and therefore ſaith

Luther.

1 King 20. 14.

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a gracious ſoul, I cannot but make a reſignation of my ſelf unto thee. *Lord, here I am, do with me as ſeemeth good in thine own eyes.* I know the beſt way to have my own will, is to reſign up my ſelf to thy will, and to ſay *Amen*, to thy *Amen*.

I have read of a Gentleman, who meeting with a ſhepherd in a myſty morning, asked him what weather it would be? It will be (ſaith the Shepherd) what weather pleaſeth me; and being courteouſly requeſted to expreſs his meaning: Sir (ſaith he) it ſhall be what weather pleaſeth God, and what weather pleaſeth God, pleaſeth me. When a Chriſtians will is moulded into the will of God, he is ſure to have his will, But

Eighthly and laſtly, A holy, a prudent-Silence, takes in a patient waiting upon the Lord under our afflictions, till deliverance comes. *Pſal.* 40. 1. 2, 3. *Pſalm* 62. 5. *My ſoul wait thou only upon God, for my expectation*

expectation is from him, Lam. 3.26. *It is good that a man should both hope and quietly* (or as the Hebrew hath it *silently*) *wait for the salvation of the Lord*: The Husbandman patiently waiteth for the precious fruits of the Earth, the Mariner patiently waiteth for Wind, and Tide, and so doth the watch-man for the dawning of the day, and so doth the silent soul in the night of adversity, patiently wait for the dawning of the day of mercy. The mercies of God are not stiled the swift, but the sure mercies of *David*; and therefore a gracious soul waits patiently for them. And thus you see what a gracious, a prudent silence doth include.

Jam. 5.7, 8.

The second thing is to discover what a holy, a prudent silence under affliction doth not exclude: Now there are eight things that a holy patience doth not exclude.

First, a holy, a prudent Silence under affliction doth not exclude and shut out a sense and feeling of our

our afflictions, *Pſal.* 39. though he was dumb, and laid his hand upon his mouth, *verſ.* 9. yet he was very ſenſible of his affliction, *verſe* 10. 11. *Remove thy ſtroke away from me: I am conſumed by the blow of thine hand. When thou with rebukes doſt correct man for iniquity, thou makeſt his beauty to conſume away like a Moth: Surely every man is vanity.* He is ſenſible of his pain, as well as of his ſin; and having prayed off his ſin in the former verſes, he labours here to pray off his pain; diſeaſes, aches, ſickneſſes, pains, they are all the daughters of ſin, and he that is not ſenſible of them as the births and products of ſin, doth but add to his ſin, and provoke the Lord to add to his ſufferings, *Iſa.* 26. 9, 10, 11. No man ſhall ever be charged by God for feeling his burden, if he neither fret nor faint under it; grace doth not deſtroy nature, but rather perfect it; grace is of a noble off-ſpring, it neither turneth men into ſtocks, nor to

Stoicks;

Stoicks, the more grace, the more sensible of the tokens, frowns, blows and lashes of a displeased Father. Though *Calvin* under his greatest pains, was never heard to mutter, nor murmur, yet he was heard, often to say: *How long Lord, how long?* A religious Commander being shot in battel, when the wound was searched, and the bullet cut out, some standing by pitying his pains, he replied, though I groan, yet I bless God I do not grumble: God allows his people to groan, though not to grumble. It is a God-provoking sin, to be stupid, and senseless under the afflicting hand of God. God will heat that Mans Furnace of affliction seven-fold hotter, who is in the Furnace, but feels it not; *Isa.*42.24.25. *Who gave* Jacob *for a spoil, and* Israel *to the Robbers? did not the Lord, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his Law, therefore he hath powred upon him the fury of his anger and*

No judgement to a stupid spirit, a hardned heart, and a brazen brow.

and the ſtrength of battel: and he hath ſet him on fire round about, yet he knew not, and it burned him, yet he laid it not to heart. Stupidity lays a man open to the greateſt fury and ſeverity.

The Phyſician, when he findeth that the Potion which he hath given his Patient will not work, he ſeconds it with one more violent, and if that will not work, he gives another yet more violent. If a gentle Plaſter will not ſerve, then the Chirurgion applys that which is more corroding, and if that will not do, then he makes uſe of his cauterizing knife. So when the Lord afflicts, and men feel it not: when he ſtrikes, and they grieve not: when he wounds them, and they awake not: then the Furnace is made hotter than ever: then his fury burns, then he lays on Irons upon Irons, Bolt upon Bolt, and Chain upon Chain, until he hath made their lives a Hell. Afflictions are the Saints Dyet-drink, and where do you read in all the Scripture,

ture, that ever any of the Saints drunk of this dyet-drink, and were not sensible of it.

It is an old Saying, Qui nescit orare, discat navigare: *He that would learn to pray, let him go to Sea.*

Secondly, a holy, a prudent silence, doth not shut out prayer for deliverance out of our afflictions. Though the Psalmist lays his hand upon his mouth, in the Text, yet he prays for deliverance, *verse* 10. *Remove thy stroke away from me,* and *vers.* 11, 12. *Hear my Prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears: For I am a stranger with thee, and a sojourner, as all my Fathers were. O spare me, that I may recover strength, before I go hence, and be no more,* Jam. 5. 13. *Is any among you afflicted, let him pray,* Psal. 50. 15. *Call upon me in the day of trouble; I will deliver thee, and thou shalt glorifie me.* Times of affliction by Gods own injunction, are special times of supplication. *David*'s heart was more often out of tune than his harp; but then he prays, and presently cries, *Return to thy rest, O my*

my ſoul, *Jonah* prays in the Whales belly, and *Daniel* prays when among the Lyons, and *Job* prays when on the dunghil, and *Jeremiah* prays when in the Dungeon, *&c.* Yea, the Heathen Mariners, as ſtout as they were, when in a ſtorm, they cry every Man to his God, *Jonah* 1. 5,6. To call upon God, eſpecially in times of diſtreſs and trouble, as a leſſon that the very light and law of Nature teaches. The *Perſian* Meſſenger (though an Heathen (as *Æſchiles* obſerveth), ſaith thus, When the *Grecian* forces hotly purſued our hoſt, and we muſt needs venture over the great Water *Strymon*, froxen then, but beginning to thaw, when a hundred to one we had all died for it; with mine eyes I ſaw ſaith he, many of thoſe Gallants, whom I had heard before, ſo boldly maintain, There was no God, every one upon his knees, and devoutly praying, that the Ice might hold till they got over. And ſhall blind Nature do more than Grace? If the time of affli-

ſtion, be not a time of ſupplication, I know not what is.

As there are two kinds of Antidotes againſt poiſon. *viz.* hot and cold; ſo there are two kinds of Antidotes againſt all the troubles and Afflictions of this life, *viz.* prayer and patience, the one hot, the other cold, the one quenching, the other quickning. *Chryſoſtome* underſtood this well enough, when he cryed out, Oh (ſaith he) it is more bitter than death to be ſpoiled of Prayer, and thereupon obſerves, that *Daniel* choſe rather to run the hazzard of his life, than to loſe his prayer: Well, this is the ſecond thing; a holy ſilence doth not exclude prayer. But

Read Ezr. 9. Nehem. Dan. 9. p. 15. with Job ch. 7.

Thirdly, A holy, a prudent Silence, doth not exclude Mens being kindly affected and afflicted with their ſins, as the meritorious cauſe of all their ſorrows and ſufferings, *Jam.* 3. 32, 40. *Wherefore doth a living Man complain, a Man for the puniſhment of his ſin? Let us ſearch and*

and try our ways, and turn again to the Lord, Job 40. 4, 5. *Behold, I am vile, what ſhall I anſwer thee? I will lay my hand upon my mouth. Once have I ſpoken, but I will not anſwer: yea, twice, but I proceed no further*, Mich. 7. 9. *I will bear the indignation of the Lord, becauſe I have ſinned.* In all our ſorrows we ſhould read our ſins, and when Gods hand is upon our backs, our hands ſhould be upon our ſins.

It was a good ſaying of one, I hide not my ſins, but I ſhew them, I wipe them not away, but I ſprinkle them, I do not excuſe them, but accuſe them: The beginning of my ſalvation, is the knowledge of my tranſgreſſion. When ſome told Prince *Henry* (that *deliciæ generis humani*) that darling of Mankind, that the ſins of the people brought that affliction on him; O no, ſaid he, I have ſins enough of mine own to cauſe that. I have ſinned, ſaith *David*, but what have theſe poor ſheep done? When a Chriſtian is under *Vivaldus*

the afflicting hand of God, he may well say, I may thank this proud heart of mine, this worldly heart, this froward heart, this formal heart, this dull heart, this backsliding heart, this self-seeking heart of mine, for that this Cup is so bitter, this pain so grievous, this loss so great, this disease so desperate, this wound so incurable; it is mine own self, mine own sin, that hath caused these floods of sorrows to break in upon me; But

Fourthly, a holy, a prudent silence, doth not exclude the teaching and instructing of others, when we are afflicted; the words of the afflicted stick close; they many times work strongly, powerfully, strangely, savingly upon the souls and consciences of others. Many of *Pauls* Epistles were written to the Churches, when he was in bonds, *Viz. Galathians, Ephesians, Philippians, Colossians, Philemon*; he begot *Onesimus* in his bonds, *Phil.* 10. And many of the brethren in the

the Lord, waxed bold and confident by his bonds, and were confirmed, and made partakers of grace by his Miniſtry, when he was in bonds, *Phil.* 1. 7, 13, 14. As the words of dying perſons, do many times ſtick and work gloriouſly; ſo many times do the words of afflicted perſons, work very nobly and efficaciouſly. I have read of one *Adrianus*, who ſeeing the Martyrs ſuffer ſuch grievous things for the Cauſe of Chriſt, he asked what that was which enabled them to ſuffer ſuch things? and one of them named that, 1 *Cor.* 2. 9. *Eye hath not ſeen, nor ear heard, neither have entred into the heart of man, the things which God hath prepared for them that love him:* This word was like Apples of Gold in Pictures of Silver, for it made him not only a Convert, but a Martyr too. And this was the means of *Juſtin Martyrs* Converſion, as himſelf confeſſeth. Doubtleſs, many have been made happy by the words of the *Prov.* 25. 11.

afflicted: the tongue of the afflicted hath been to many a choice silver, the words of the afflicted many times are both pleasing, and profitable; they tickle the ear, and they win upon the heart; they slide insensibly into the hearers souls, and work efficaciously upon the hearers hearts, *Eccl.* 10.12. *The words of a wise mans mouth, are gracious* (or *Grace*, as the Hebrew hath it;) and so *Hierom* reads it *Verba oris sapientis gratia*, the words of the mouth of a wise man are grace: They Minister grace to others; and they win grace and favour from others; gracious lips make gracious hearts, gracious words are a grace, an ornament to the speaker, and they are a comfort, a delight, and an advantage to the hearer.

Now the words of a wise mans mouth, are never more gracious, then when he is most afflicted and distressed. Now you shall find most worth and weight in his words: Now his lips like the Spouses,

Spouſes, are like a thred of Scarlet, they are red with talking much of a Crucified Chriſt, and they are thin like a thread, not ſwell'd with vain and unprofitable diſcourſes. Now his mouth ſpeaketh wiſdom, and his tongue talketh judgment, for the Law of the Lord is in his heart, *Pſal.* 37. 30. now his lips drop hony combs, *Cant.* 4. 10. now his tongue is a tree of life, whoſe leaves are medicinable, *Pro.* 12. 18. As the ſilver Trumpets ſounded moſt joy to the *Jews* in the day of their gladneſs; ſo the mouth of a wiſe Man, like a ſilver Trumpet, ſounds moſt joy and advantage to others in the days of his ſadneſs. *Numb.* 1. 10.

The Heathen Man could ſay, (*Quando ſapiens loquitur, aulea animi aperit*) when a wiſe Man ſpeaketh, he openeth the rich treaſure, and wardrobe of his mind; ſo may I ſay, when an afflicted Saint ſpeaks, Oh the pearl, the treaſures that he ſcatters! But

Fifthly, A holy, a prudent Si-

afflicted: the tongue of the afflicted hath been to many a choice silver, the words of the afflicted many times are both pleasing, and profitable; they tickle the ear, and they win upon the heart; they slide insensibly into the hearers souls, and work efficaciously upon the hearers hearts, *Eccl.* 10. 12. *The words of a wise mans mouth, are gracious* (or *Grace*, as the Hebrew hath it;) and so *Hierom* reads it, *Verba oris sapientis gratia*, the words of the mouth of a wise man are grace: They Minister grace to others; and they win grace and favour from others; gracious lips make gracious hearts, gracious words are a grace, an ornament to the speaker, and they are a comfort, a delight, and an advantage to the hearer.

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Fifthly, A holy, a prudent Si-

lence, doth not exclude moderate mourning or weeping under the afflicting hand of God, *Isa.* 38. 3. *And Hezekiah wept sore*, or, as the Hebrew hath it, *wept with great weeping*. But was not the Lord displeased with him for his great weeping? no, *v.* 5. *I have heard thy prayer, I have seen thy tears: behold, I will adde unto thy days, fifteen years.* God had as well a Bottle for his tears, as a bag for his sins. There is no water so sweet, as the Saints tears, when they do not over-flow the banks of moderation; Tears are not mutes, they have a voice, and their oratory is of great prevalency with the Almighty God. And therefore the weeping Prophet calleth out for tears, *Lam.* 2. 18 *Their heart cryeth unto the Lord, O wall of the Daugheer of Zion, let tears run down like a River, day and night, give thy self no rest, let noe the apple of thine eye cease*, or as the Hebrew hath it, *let not the daughters of thine eye be silent*, (that which we call the ball or apple of the eye, the

Psal. 6. 6. *Psal.* 39. 1. *Jer.* 9. 1, 2. *Lam.* 1. *Cha.* 2. 11. 18.

Psal. 55. 8.

And the Greeks call the apple of the eye, the damsel of the eye, the girle of the eye; and the Latines call it the babe of the eye.

the Hebrews call the Daughter of the eye, becauſe it is as dear, and tender to a Man, as an only Daughter; and becauſe therein appears the likeneſs of a little Daughter.) Upon which words, ſaith *Bellarmine*, *Clames abſidue ad Deum non lingua, ſed oculis, non verbis, ſed lachrymis, iſta enim eſt oratio, quæ placare ſolet*: Cry aloud, not with thy tongue, but with thine eyes; not with thy words, but with thy tears, for that is the prayer that maketh the moſt forcible entry into the ears of the Great God of Heaven. When God ſtrikes, he looks that we ſhould tremble; when his hand is lifted high, he looks that out hearts ſhould ſtoop low; when he hath the Rod in his hand, he looks that we ſhould have tears in our eyes; as you may ſee by comparing of theſe Scriptures together, *Pſal.* 55. 2. *Pſal.* 38.6. *Job* 30. 25. — 32. Good Men weep eaſily, ſaith the Greek Poet; and the better any are, are more enclining to weeping, eſpeci-

ally under affliction. As you may see in *David* (whose tears instead of Gemms, were the common ornaments of his bed) *Jonathan*, *Job*, *Ezra*, *Daniel*, &c. How (saith one) shall God wipe away my tears in Heaven, if I shed none on Earth? and how shall I reap in joy, if I sow not in tears? I was born with tears, and I shall dye with tears; and why then should I live without them in this valley of tears.

There is as well a time to weep, as there is a time to laugh: and a time to mourn, as well as a time to dance, *Eccles.* 3.4. The mourning garment among the *Jews* was the black garment, and the black garment was the mourning garment, *Psal* 43. 2. *Why go ye mourning?* The Hebrew word *Kædar* signifies black, why go ye in black; sometimes Christians must put off their gay ornaments, and put on their black, their mourning garments, *Exod.* 33. 3,4,5,6. But

Sixthly, A gracious, a prudent Silence

Silence doth not exclude ſighing, groaning, or roaring under affliction. A Man may ſigh, and groan, and roar under the hand of God, and yet be ſilent; it is not ſighing, but muttering; it is not groaning, but grumbling, it is not roaring, but murmuring, that is oppoſite to a holy Silence, *Exod.* 2. 23. *And the Children of Iſrael ſighed by reaſon of the bondage,* Job 3. 24. *For my ſighing cometh before I eat* (or as the Hebrew hath it, *before my meat;*) his ſighing, like bad weather, came unſent for, and unſought, ſo *Pſal.* 38,9. *Lord, all my deſire is before thee; and my groaning is not hid from thee,* Pſ. 102. 5. *By reaſon of the voice of my groaning, my bones cleave to my ſkin,* Job 3.24. *and my roarings are poured out like the waters,* Pſal. 38. 8. *I am feeble and ſore broken: I have roared by reaſon of the diſquietneſs of my heart,* Pſal. 22. 1. *My God, my God, why haſt thou forſaken me? Why art thou ſo far from helping me, from the words of my roaring?* Pſal. 32. 3.

You may ſee much of this by comparing the following Scriptures, Lam. 1.4. 11, 21, 22. *Pſ.* 31. 10. *Jer.* 45. 3. *Ezek.* 7. 24. *Job* 23. 3. *Pſal.* 66.

Whe-

When I kept silence, my bones waxed old, through my roarings all the day long: He roars, but doth not rage, he roars but doth not repine; when a Man is in extremity, nature promps him to roar, and the law of grace is not against it; and though sighing, groaning, roaring, cannot deliver a Man out of his misery, yet they do give some ease to a Man under his misery. When *Solon* wept for his Sons death, one said to him, weeping will not help; He answered: Alas! therefore do I weep, because weeping will not help. So a Christian many times sighs, because sighing will not help; and he groans, because groaning will not help; and he roarsi because roaring will not help. Sometimes the sorrows of the Saints are so great, that all tears are dryed up, and they can get no ease by weeping; and therefore for a little ease they fall a sighing and groaning; and this may be done, and yet the heart may be quiet and silent before

fore the Lord. *Peter* wept and ſobb'd, and yet was ſilent. Sometimes the ſighs and groans of a Saint, do in ſome ſort tell that which his tongue can in no ſort utter. But

Seventhly, a Holy, a Prudent ſilence, doth not exclude nor ſhut out the uſe of any juſt or lawful means, whereby perſons may be delivered out of their afflictions. God would not have his people ſo in love with their afflictions, as not to uſe ſuch rightcous means as may deliver them out of their afflictions, *Mat.* 10.23. *But when they perſecute you in this City, flee you into another*, *Acts* 12. When *Peter* was in Priſon, the Saints thronged together to pray (as the Original hath it) *ver.* 12. and they were ſo inſtant and earneſt with God in Prayer; they did ſo beſeech and beſiege the Lord; they did ſo beg and bounce at Heaven Gate, *verſe* 5. that God could have no reſt, till by many Miracles of power and mercy, he had returned *Peter* as a boſome

2 *Kings* 5.15,--14. *Mat.* 4.6. 7, *and ch.* 22. 4,5,8. *Luke* 14. 16,--24. *Acts* 27. 24.25,31.

some favour to them, *Acts* 9. 23. 24, 25. *And after that many days were fulfilled, the Jews took counsel to kill him: But their laying await was known of* Saul: *and they watched the Gates day and night to kill him. Then the Disciples took him by night and let him down by the wall in a Basket.* The blood of the Saints is precious in Gods eye, and it should not be vile in their own eyes. When providence opens a Door of escape, there is no reason why the Saints should set themselves as marks and buts for their enemies to shoot at; 2 *Thes.* 3. 11, 2. The Apostles desire the Brethren *to pray for them, that they may be delivered from unreasonable* (ἀτοπων, absurd) and *wicked* (πονηρων villainous) *men; for all men have not faith.* It is a mercy worth a seeking, to be delivered out of the hands of absurd, villanous, and troublesome Men.

Afflictions are evil in themselves, and we may desire and endeavour to be delivered from them, *James* 5. 14, 15. *Isa.* 38. 18, 19, 20, 21.

20, 21. both inward and outward means are to be uſed for our own preſervation. Had not *Noah* built an Ark, he had been ſwept away with the flood, though he had been with *Nimrod* and his crew on the Tower of *Babel*, which was raiſed to the height of one thouſand five hundred forty ſix paces, as *Heylin* reports. Though we may not truſt in means, yet we may and ought to uſe the means; in the uſe of them, eye that God that can only bleſs them, and you do your work. As the Pilot that guides the Ship, hath his hand upon the Rudder, and his eye on the Star, that directs him at the ſame time, ſo when your hand is upon the means, let your eye be upon your God, and deliverance will come. We may tempt God as well by neglecting of means, as by truſting in means: it is beſt to uſe them, and in the uſe of them, to live above them. *Auguſtine* tells of a Man, that being fallen into a pit, one paſſing by, falls a queſtioning of him

Heylin Coſm. l. 3.

him what he made there, and how he came in? Oh! saith the poor Man, ask me not how I came in, but help me, and tell me how I may come out: The application is easie. But

Eighthly and Lastly; A holy, a prudent Silence, doth not exclude a just and sober complaining against the Authors, Contrivers, Abettors, or Instruments of our afflictions, 2 *Tim.* 4. 14. Alexander *the Copper-Smith did me much evil, the Lord reward him according to his works.* This *Alexandor* is conceived by some, to be that *Alexander*, that is mentioned, *Acts* 19. 32. who stood so close to *Paul* at *Ephesus*, that he run the hazard of losing his life; by appearing on his side; yet if glorious Professors come to be furious Persecutors, Christians may complain, 2 *Cor.* 11. 24. *Of the Jews five times received I forty stripes save one.* They inflict, saith *Maimonides*, no more than forty stripes, though he be as strong as

as *Sampſon*, but if he be weak, they abate of that number: They ſcourged *Paul* with the greateſt ſeverity, in making him ſuffer ſo oft the utmoſt extremity of the Jewiſh Law, when as they that were weak had their puniſhment mitigated, *verſe* 25. *Thrice was I beaten with Rods*, that is, by the *Romans*, whoſe cuſtom it was to beat the guilty with Rods.

If *Pharaoh* make *Iſrael* groan, *Iſrael* may make his complaint againſt *Pharaoh* to the Keeper of *Iſrael*, *Exod.* 2. If the proud and blaſphemous King of *Aſſyria* ſhall come with his mighty Army to deſtroy the people of the Lord, *Hezekiah* may ſpread his Letter of blaſphemy before the Lord. *Iſa.* 37. 14,—21.

It was the ſaying of *Socrates*, that every Man in this life had need of a faithful friend, and a bitter enemy, the one to adviſe him, and the other to make him look about him, and this *Hezekiah* found by experience.

Though *Joſephs* Bow abode in ſtrength

strength, and the arms of his hands were made strong, by the hands of the mighty God of *Jacob*; yet *Joseph* may say, that the Archers (or the Arrow-Masters, as the Hebrew hath it) have sorely grieved him, and shot at him, and hated him, *Gen* 49 23,24. And so *David* sadly complained of *Doeg*, Psal. 109. 1, 21. yea, Christ himself (who was the most perfect pattern for dumbness and silence under sorest trials) complains against *Judas*, *Pilate*, and the rest of his persecutors, *Psal.* 69. 20,30, *&c.* yea, though God will make his peoples enemies to be the work-men that shall fit them and square them for his building, to be Gold-Smiths, to adde Pearls to their Crown, to be Rods to beat off their dust, skullions to scour off their rust? fire to purge away their drosse, and water to cleanse away their filthiness, fleshliness, and earthliness, yet may they point at them, and pour out their complaints to God against them, *Psal.* 132.2.-*ult.* This truth

I might make good by above a hundred Texts of Scripture: but it is time to come to the Reasons of the point.

Why must Christians be mute and silent under the greatest afflictions, the saddest providences, and sharpest trials that they meet with in this world? I answer,

Reas. 1. That they may the better hear and understand the voice of the Rod. As the word hath a voice, the Spirit a voice, and Conscience a voice, so the Rod hath a voice. Afflictions are the Rod of Gods anger, the Rod of his displeasure, and his Rod of revenge; he gives a commission to his Rod, to awaken his people; to reform his people, or else to revenge the quarrel of his Covenant upon them, if they will not bear the Rod, and kiss the Rod, and sit mute and silent under the rod, *Micah* 6. 9. *The Lords voice cryeth unto the City, and the man of wisdom shall see thy name*

Schola crucis est Schola lucis.

name: *Hear ye the Rod, and who hath appointed it.* Gods Rods are not mutes, they are all vocal, they are speaking as well as smiting; every twig hath a voice: Ah soul! saith one twig, thou sayest it smarts: well, tell me, is
Jer. 4. 18. it good provoking of a jealous God? Ah soul! saith another twig, thou sayest it is bitter, it reacheth to thy heart, but hath not thine own doings procured
Rom. 6. 20,21. these things? Ah soul! saith another twig where is the profit, the pleasure, the sweet that you have found in wandring from God?
Hos. 2. 7. Ah soul! saith another twig, was it not best with you, when you were high in your communion with God, and when you were humble and close in your walking
Micah. 6. 8. with God? Ah Christian, said another twig, wilt thou search
Lam. 3. 40. thy heart, and try thy ways,
Rom. 14. 6,7,8. and turn to the Lord thy God!
Gal. 6 14. Ah soul! saith another twig, wilt thou dye to sin more than ever, and to the world more than

ever,

ever, and to relations more than ever, and to thy ſelf more than ever? Ah ſoul! ſaith another twig, wilt thou live more to Chriſt than ever, and cleave cloſer to Chriſt than ever, and prize Chriſt more than ever, and venture further for Chriſt than ever? Ah ſoul! ſaith another twig, wilt thou love Chriſt with a more enflamed love, and hope in Chriſt with a more raiſed hope; and depend upon Chriſt with a greater confidence, and wait upon Chriſt with more invinſible patience, *&c.* Now if the ſoul be not mute and ſilent under the Rod, how is it poſſible that it ſhould ever hear the voice of the Rod, or that it ſhould ever hearken to the voice of every twig of the rod? the rod hath a voice that is in the hands of earthly Fathers, but Children hear it not, they underſtand it not, till they are huſht, and quiet, and brought to kiſs it, and ſit ſilently under it? no more ſhall we hear or underſtand the voice of the rod that

that is in our Heavenly Father's hand, till we come to kiſs it, and ſit ſilently under it. But

Reaſ. 2. Gracious ſouls ſhould be mute and ſilent under their greateſt afflictions, and ſharpeſt trials, that they may difference and diſtinguiſh themſelves from the men of the world, who uſually fret and fling, mutter or murmur, curſe and ſwagger, when they are under the afflicting hand of God, *Iſa.* 8. 21, 22. *And they ſhall paſs through it, hardly beſtead and hungry, and it ſhall come to paſs that when they ſhall be hungry, they ſhall fret themſelves, and curſe their King, and their God, and look upward. And they ſhall look unto the earth: and behold trouble and darkneſs, dimneſs of anguiſh,; and they ſhall be driven to darkneſs.* Ah how fretful and froward, how diſturbed and diſtracted, how mad and forlorn are theſe poor wretches under the rebukes of God! they look upward and downward, this way

way and that way, on this ſide and on that, and finding no help, no ſuccour, no ſupport, no deliverance, like Bedlams, yea, like incarnate Devils, they fall upon curſing of God, and their King, *Iſa.* 59.11. *We roar all like Bears, and mourn ſore like Doves: we look for judgment, but there is none; for ſalvation, but it is far from us.* They expreſs their inward vexation and indignation by roaring like Bears. When Bears are robbed of their Whelps, or taken in a pit, O how dreadfully will they roar, rage, tear, and tumble! So when wicked perſons are fallen into the pit of affliction, O how will they roar, rage, tear, and cry out, not of their ſins, but of their puniſhments; As *Cain*, *my puniſhment is greater than I am able to bear*, Iſa. 51.20. *Thy Sons have fainted, they lye at the head of all the ſtreets; as a wild Bull in a net; they are full of the fury of the Lord, the rebuke of thy God.* When the huntſman hath taken the wild Bull in his

The Bear, as Ariſtotle obſerveth, licketh her whelps into form, and loveth them beyond meaſure, and is moſt fierce, roaring and raging when ſhe is robbed of them.

his soul, and so entangled him, that he is not able to wind himself out; Oh how fierce and furious will he be! how will he spend himself in strugling and striving to get out! Such wild Bulls are wicked Men, when they are taken in the Net of affliction.

It is said of *Marcellus* the *Roman* General, that he could not be quiet, (*nec victor, nec victus*) neither conquered, nor conqueror; it is so with wicked Men, they cannot be quiet; neither full, nor fasting, neither sick, nor well, neither in wealth, nor want, neither in bonds, nor at liberty, neither in prosperity, nor in adversity, *Jer.* 3.37,38. *And* Babylon *shall become heaps, a dwelling-place for Dragons, an astonishment, and an hissing, without an inhabitant. They shall roar together like Lyons, they shall yell as Lions whelps.* When the Lyon roars, all the Beasts of the Field tremble: When the Lion roars, many Creatures that could out-run him, are so amazed and astonished at the ter-

Amos 3.8. *Ambrose.*

terror of his roar, that they are not able to ſtir from the place: ſuch roaring Lions are wicked men, when they are under the ſmarting Rod, *Rev.* 16. 8,--12. *They gnaw their tongues for pain, and they blaſpheme the God of Heaven, becauſe of thoſe ſores, pains and plagues, that are poured upon them, and they repented not of their deeds to give him glory.* And therefore gracious Souls have cauſe to be ſilent under their ſoreſt tryals, that they may difference and diſtinguiſh themſelves from wicked men, who are like the troubled Sea, when it cannot reſt, whoſe waters caſt up mire and dirt. The verb רשע ſignifies to make a ſtir, to be exceding buſie, unquiet or troubleſome. Ah! what a ſtir do wicked men make, when they are under the afflicting hand of God! Ah the Sea is reſtleſs, and unquiet when there is no ſtorm, it cannot ſtand ſtill, but hath his flux and reflux; ſo it is much leſs reſtleſs, when by tempeſt upon tempeſt it is made to roar and rage, ſo Iſa. 57. 20.

foam and cast up mire and dirt; the raging Sea is a fit emblem of a wicked man that is under Gods afflicting hand.

Reas. 3. A third reason why gracious souls should be silent and mute under their sharpest trials, is that they may be conformable to Christ their head, who was dumb and silent under his sorest tryals, *Isa.* 53. 7. *He was oppressed and he was afflicted, yet he opened not his mouth, he is brought as a Lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth.* Christ was tongue-tyed under all his sorrows and sufferings, 1 *Pet.* 2. 21, 22. 23. *Christ also suffered for us, leaving us an example, that ye should follow his steps. Who did no sin, neither was guile found in his mouth. who when he was reviled, reviled not again? when he suffered, he threatned not, but commited himself to him that judgeth righteously.* Christ upon the Cross did not only read us a lecture of patience

Justin Martyr *being asked which was the greatest miracle that our Saviour Christ wrought, answered* Patientia ejus tanta in laboribus tantis, *his so great patience in so great troubles.*

patience and ſilence, but he hath alſo ſet us ὑπογραμμον, A Copy or Pattern of both, to be tranſcribed and imitated by us, when we are under the Smarting Rod: It will be our ſin and ſhame if we do not bear up with patience and ſilence under all our ſufferings, conſidering what an admirable Copy Chriſt hath ſet before us. It is ſaid of *Antiochus*, that being to fight with *Judas* Captain of the Hoſt of the Jews: he ſhewed unto his Elephants the blood of the grapes and Mulberries, to provoke them the better to fight. So the Holy Ghoſt hath ſet before us the injuries and contumelies, the ſorrows and ſufferings, the pains and torments, the ſweat and blood of our deareſt Lord, and his invincible patience, and admirable ſilence under all, to provoke us, and incourage us to imitate the Captain of our ſalvation, in patience and ſilence under all our ſufferings. 1 Macch. 6. 34.

Herom having read the life and death of *Hilarion* (one that lived

graciously, and died comfortably olded up the Book, saying, well, *Hilarion* shall be the Champion that I will follow, his good life shall be my example, and his good death my president. Oh! how much more should we all say we have read how Christ hath been afflicted, oppressed, distressed, despised, persecuted, &c. and we have read how dumb, how toung-tied, how patient, and how silent he hath been under all. Oh! he shall be the copy which we will write after, the pattern which we will walk by, the Champion which we will follow! But alas! alas! how rare is it to find a man that may be applaudded with that Elogy of *Salvian*, *Singularis domini Preclarus imitator.* An excellent Disciple of a singular Master. The Heathens had this notion amongst them (as *Lactantius* reports) that the way to honour their Gods, was to be like them; and therefore some would be wicked, counting it a dis-

The Arabians if their King be sick or lame they all feign themselves so.

diſhonour to their Gods to be unlike to them. I am ſure, the way to honour our Chriſt, is in patience and ſilence, to be like to Chriſt, eſpecially when a ſmarting Rod is upon our backs, and a bitter cup put into our hands.

Reaſ. 4. A Fourth reaſon why the people of God ſhould be mute and ſilent under their afflictions, is this, becauſe it is ten thouſand times a greater judgment, and affliction, to be given up to a fretful ſpirit, a froward ſpirit, a muttering or murmuring ſpirit, under an affliction, than it is to be afflicted. This is both the Devils ſin, and the Devils puniſhment. God is ſtill afflicting, croſſing, and vexing of him, and he is ſtill a fretting, repining, vexing, and riſing up againſt God: no ſin to the Devils ſin: no puniſhment to the Devils puniſhment. A man were better to have all the afflictions of all the afflicted throughout the world, at once upon him, than to be given

up to a froward Spirit, to a muttering, murmuring heart under the leaſt affliction. When thou ſeeſt a ſoul fretting, vexing, and ſtamping under the mighty hand of God, thou ſeeſt one of Satans firſtborn, one that reſembles him to the life: no child can be ſo much like the Father, as this froward ſoul is like to the Father of lies; though he hath been in chains almoſt this ſix thouſand years, yet he hath never lain ſtill one day, nor one night, no nor one hour in all this time; but is ſtill a fretting, vexing, toſſing and tumbling in his chains, like a Princely Bedlam; he is a Lion, not a Lamb, a roaring Lion, not a ſleepy Lion; not a Lion ſtanding ſtill, but a Lion going up and down; he is not ſatisfied with the prey he hath got, but is reſtleſs in his deſignes to fill Hell with Souls: He never wants an Apple for an *Eve*, nor a grape for a *Noah*, nor a change of raiment for a *Gehazi*, nor a wedge of Gold for an *Achan*, nor a Crown for an *Abſalom*

Irenæus *calleth ſuch* ora Diaboli, *the Devils mouth.*

1 Pet. 5. 8.

com, nor a bag for a *Judas*, nor a word for a *Demas*; if you look into one company, there you ſhall find Satan a diſhing out his meat to every palate; if you look into another company, there you ſhall find him fitting a Laſt to every ſhooe; if you look into a third company, there you ſhall find him ſuiting a garment to every back: he is under wrath, and cannot but be reſtleſs: Here with *Jael*, he allures poor Souls in with milk, and murders them with a nail; there with *Joab*, he embraces with one hand, and ſtabs with another: here with *Judas*, he kiſſes and betrays; and there with the Whore of *Babylon*, he preſents a golden cup with poyſon in it; he cannot be quiet, though his bolts be always on, and the more unquiet any are under the rebukes of God, the more ſuch reſemble Satan to the life, whoſe whole life is filled up with vexing and fretting againſt the Lord. Let not any think, ſaith *Luther*, that the Devil

is now dead, not yet a ſleep, for as he that keepeth *Iſrael*, ſo he that hateth *Iſrael*, neither ſlumbereth nor ſleepeth. But in the next place.

Reaſ. 5. A fifth reaſon why gracious ſouls ſhould be mute and ſilent under the greateſt afflictions, and ſharpeſt tryals that do befal them is this, becauſe a holy, a prudent ſilence, under afflictions, under miſeries, doth beſt capacitate and fit the afflicted for the receipt of miſeries. When the rolling bottle lies ſtill ye may pour into it your ſweeteſt, or your ſtrongeſt waters; when the rolling, tumbling ſoul lies ſtill, then God can beſt pour into it the ſweet waters of mercy, and the ſtrong waters of divine conſolation. You read of the peaceable fruits of righteouſneſs, *Heb.* 12,11 *Now no Chaſtening for the preſent ſeemeth to be joyous, but grievous: nevertheleſs afterwards it yieldeth the peaceable fruits of righteouſneſs, unto them which are exerciſed*

ciſed thereby, Jam. 3. 18. *And the fruit of righteouſneſs is ſown in peace, of them that make peace.* The ſtill and quiet ſoul is like a ſhip that lies ſtill and quiet in the Harbour; you may take in what Goods, what Commodities you pleaſe, whileſt the Ship lies quiet and ſtill: So when the ſoul is quiet and ſtill under the Hand of God, it is moſt fitted and advantaged to take in much of God, of Chriſt, of Heaven, of the Promiſes, of Ordinances, and of the Love of God, the Smiles of God, the Communications of God, and the Counſel of God, but when ſouls are unquiet, they are like a Ship in a ſtorm, they can take in nothing.

The Angels are moſt quiet and ſtill and they take in moſt of God, of Chriſt, of Heaven.

Luther ſpeaking of God, ſaith, God doth not dwell in *Babilon*, but in *Salem*. *Babilon* ſignifies confuſion, and *Salem* ſignifies peace; now God dwells not in ſpirits that are unquiet and in confuſion; but he dwells in peaceable and quiet ſpirits: Unquiet ſpirits can take in neither counſel, nor comfort,

grace nor peace, &c. *Psal.* 77. 2. *My soul refused to be comforted.* The impatient Patient will take down, no cordials, he hath no eye to see, nor hand to take, nor palate to relish, nor stomach to digest any thing that makes for his health and welfare; when the man is sick and froward, nothing will down, the sweetest musick can make no melody in his ears, *Exod.* 6. 6, 7, 8, 9. *Wherefore say unto the children of Israel; I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage: and I will redeem you with a stretched-out arm, and with great Judgment. And I will take you to me for a people, and I will be to you a god, and ye shall know that I am the Lord your God which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the Land, concerning the which I did swear to give it, to Abraham, to Isaac, and to Jacob, and I will give it to you for a heritage; I am the Lord.* The choicest

cordi-

be effected: the eaſieſt and the ſureſt way of cure, is to lie ſtill and quiet, till the poiſon of the diſtemper be ſweat out: Where patience hath its perfect work, there the cure will be certain and eaſie; when a man hath his broken leg ſet, he lies ſtil and quiet, and ſo his cure is eaſily and ſpeedily wrought; but when a Horſes leg is ſet, he frets and flings, he flounces and flies out unjointing it again and again, and ſo his cure is the more difficult and tedious. Such Chriſtians that under the hand of God are like the Horſe or Mule, fretting and flinging, will but adde to their own ſorrows and ſufferings and put the day of their deliverance further off.

Reaſ. 7. A ſeventh Reaſon why Chriſtians ſhould be mute and ſilent under their afflictions, is becauſe hereby they ſhall croſs, and fruſtrate Satans great deſign and expectation. In all the afflictions he brought upon *Job*, his deſign was

was not ſo much to make *Job* a Beggar, as it was to make him a Blaſphemer: it was not ſo much to make *Job* outwardly miſerable, as it was to make *Job* inwardly miſerable, by occaſioning him to mutter and murmur againſt the righteous Hand of God: That ſo he might have had ſome matter of accuſation againſt him to the Lord. He is the unwearied accuſer of the brethren, *Rev.* 12. 10. *The accuſer of the brethren is caſt down, which accuſeth them before our God, day and night.* Satan is the great Make-bate between God and his Children: He hath a Mint conſtantly going in Hell, where, as an untired Mint-Maſter, he is ſtill a coining and hammering out of accuſations againſt the Saints: firſt he tempts and allures ſouls to ſin, and then accuſes them of thoſe very ſins he hath tempted them to, that ſo he may diſgrace them before God, and bring them (if it were poſſible) out of favour with God; and though he knows before

ſore-hand that God and his people are by the bond of the Covenant, and by the blood of the Redeemer, ſo cloſely united, that they can never be ſevered, yet ſuch is his rage and wrath, envy and malice, that he will endeavour that which he knows he ſhall near effect: Could he but have made *Job* froward or fretfull under the Rod, he would have quickly carried the tidings to Heaven; and have been ſo bold, as to have asked God whether this was a carriage becoming ſuch a perſon of whom himſelf had given ſo glorious a character. Satan knows, that there is more evil in the leaſt ſin, then there is in all the afflictions that can be inflicted upon a perſon; and if he could but have made a breach upon *Jobs* patience ah how would he have inſulted over God himſelf! could he but have made *Job* a Mutineer, he would quickly have pleaded for Martial law to have been executed upon him; but *Job* by remaining

That devil That accuſed God to man, Gen. 3. and Chriſt to be an Impoſtor, will make no bones to accuſe the Saints, when they miſcarry under the Rod.

ing mute and silent under all his trials, puts Satan to a blush, and spoils all his projects at once. The best way to out-wit the Devil, is to be silent under the hand of God, he that mutters is foiled by him, but he that is mute, overcomes him; and to conquer a Devil, is more than to conquer a world.

Reas. 8. The eight and last reason why Christians should be silent and mute under their sorest tryals, is this, that they may be conformable to those noble patterns that are set before them by other Saints, who have been patient and silent under the Smarting Rod. As *Aaron* Exod. 10. 3. So *Ely*, 1 Sam. 3. 18. So *David*, 2 Sam. 16. 7,--13. So *Job chap.* 1. 21, 22. So *Eliakim*, *Shebnah* and *Joab*, Isa. 36. 11, 12. So those, Saints in that, *Acts* 21. 12,--15. And that cloud of witnesses, pointed at, in *Heb.* 12. 1. Gracious examples are more awakning, more convincing, more quickning, more provoking, and more encourage-

Præcepta docent, exempla movent; *Precepts may instruct, but examples do perswade.*

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ing then Precepts, becauſe in them we ſee that the exerciſe of grace and godlineſs is poſſible, though it be difficult. When we ſee Chriſtians (that are ſubject to like infirmities with our ſelves) mute and ſilent under the afflicting hand of God, we ſee that it is poſſible that we may attain to the ſame noble temper of being toung-tied under a ſmarting Rod; certainly it is our greateſt honour aud glory, in this world, to be eying and imitating the higheſt and worthieſt examples. What *Plutarch* ſaid of *Demoſtthenes*, that he was excellent at praiſing the worthy Acts of his Anceſtors, but not ſo at imitating them, may be ſaid of many in theſe days; Oh they are very forward and excellent at praiſing the patience of *Job*, but not at imitating it; at praiſing the ſilence of *Aaron*, but not at imitating it; at praiſing *Davids* dumbneſs, but not at imitating it; at praiſing *Elies* muteneſs, but not at imitating it. It was the height of *Ce-*

Jars

ſars glory, to walk in the ſteps of *Alexander*, and of *Selymus* (a Turkiſh Emperor) to walk in *Cæſar*'s ſteps, and of *Themiſtocles*, to walk in *Miltiades* ſteps. Oh how much more ſhould we account it our higheſt glory, to imitate the worthy examples of thoſe Worthies, of whom this world is not worthy! it ſpeaks out much of God within, when men are ſtriving to write after the faireſt Copies. And thus much for the Reaſons of the Point. I come now to the Application.

You ſee beloved by what hath been ſaid, *That it is the greateſt duty and concernment of Chriſtians, to be mute and ſilent under the greateſt afflictions, the ſaddeſt providences, and the ſharpeſt tryals that they meet with in this World.* If this be ſo, then this truth looks ſourely and wiſtly upon ſeveral ſorts of perſons. As

Firſt, This looks ſourely and ſadly upon murmurers, upon ſuch as

as do nothing but mutter and murmur under the afflicting hand of God: This was *Iſraels* ſin of old, and this is *Englands* ſin, this day: Ah what murmuring is there againſt God! what murmuring againſt Inſtruments! and what murmuring againſt providences is to be found amongſt us! Some murmur at what they have loſt, others murmur at what they fear they ſhall loſe; ſome murmur that they are no higher, others murmur becauſe they are ſo low; ſome murmur becauſe ſuch a party rules; and others mutter becauſe themſelves are not in the ſaddle; ſome murmur becauſe their mercies are not ſo great as others are; ſome murmur becauſe their mercies are not ſo many as others are; ſome murmur becauſe they are afflicted, and others murmur becauſe ſuch and ſuch are not afflicted as well as they. Ah *England*, *England!* hadſt thou no more ſins upon thee, thy murmuring were enough to undo thee,

Exod. 16. 7,8,9. *Numb.* 12. 14.27.29. *Chap.* 17. 5,10. *Ex.* 15.24. *Deut.* 1. 27 *Pſ.* 106.25

thee, did not God exercise much pitty and compassion towards thee: But more of this hereafter; and therefore let this touch for the present suffice.

Secondly, This Truth looks sourely upon those that fret, chase, and vex, when they are under the afflicting hand of God. Many when they feel the Rod to smart, ah how they do fret and fume! *Isa.*8. 21. *When they were hardly bestead and hungry, they fret themselves, and curse their King, and their God*: Prov. 19.3. *The foolishness of man perverteth his way, and his heart fretteth against the Lord.* The heart may be fretful, and froward, when the tongue doth not blaspheme. Folly brings man into misery, and misery makes man to fret; man in misery is more apt to fret and chase against the Lord, than to fret and chase against his sin that hath brought him into sufferings. A fretful Soul dares let fly at God himself. When

2 Kings 6. 33.
Psa. 37. 1, 7, 8.

Pharaoh

Pharaoh is troubled with the frets, he dare ſpit in the very face of God himſelf; *Who is the Lord, that I ſhould obey him?* And when *Jonah* is in a fretting humor, he dares tell God to his face, *that he doth well to be angry*, Jonah 4.8. *Jonah* had done will if he had been angry with his ſin, but he did very ill to be angry with his God. God will vex every vein in that mans heart, before he hath done with him, who fumes and frets, becauſe he cannot ſnap in ſunder the cords with which he is bound, *Ezek.* 16. 43. Sometimes good men are ſick of the frets, but when they are, it coſts them dear as *Job* and *Jonah* found by experience. No man hath ever got any thing by his fretting and flinging except it hath been harder blows, or heavier chains, therefore fret not when God ſtrikes.

Thirdly. This Truth looks ſourely upon thoſe who charge God fooliſhly, in the day of their ad-

Lam. 1. 12. Psal. 77. 7. —1, 2. Ezeck. 18. 25. ch. 29. 33. 17. 20. 29.

adversity, *Lam.* 3. 39. *Why doth a living man complain?* He that hath deserved a hanging, hath no reason to charge the Judge with cruelty, if he escape with a whipping: And we that have deserved a damning, have no reason to charge God for being too severe, if we escape with a fatherly lashing: Rather than a man will take the blame and quietly bear the shame of his own folly, he will put it off upon God himself, *Gen.* 3. 12. It is a very evil thing, when we shall go to accuse God, that we may excuse our selves, and unblame our selves, that we may blame our God and lay the fault any where rather then upon our own hearts, and wayes. *Job* was a man of a more noble spirit, *Job*, 1. 22. *In all this* Job *sinned not, nor charged God foolishly.* When God charges many men home, then they presently charge God foolishly, they put him to bear the burnt, and blame of all; but this will be bitterness in the end. When thou art

Some of the Heathens, as Homer *observes, would lay the evils that they did incur by their own folly, upon their gods: so do many upon the true God.*

art under affliction, thou mayeſt humbly tell God that thou feeleſt his hand heavy, but thou muſt not blame him becauſe his hand is heavy. No man hath ever yet been able to make good a charge againſt God, and wilt thou be able? Surely no. By charging God fooliſhly in the day of thy calamity, thou doeſt but provoke the Lord to charge thee thorow, and thorow, more fiercely and furiouſly, with his moſt deadly Darts of renewed miſery; it is thy greateſt wiſdom to blame thy ſins, and lay thy hand upon thy mouth; for why ſhould folly charge innocency? That man is far enough off from being mute and ſilent under the hand of God, who dares charge God himſelf for laying his hand upon him. But

Fourthly, This truth looks ſourly and ſadly upon ſuch as will not be ſilent, nor ſatisfied under the afflicting hand of God, except the Lord will give them

Ex. 32. 1. Pſal. 101. Pſ. 22. 1,2. Job 3. 11,12. ch. 19. 11, 13,14.

the particular reaſons why he lays his hand upon them. Good men ſometimes daſh their feet againſt this ſtumbling ſtone, *Jer.* 15 18. *Why is my pain perpetual, and my wound incurable?* &c. Though God hath alwayes reaſon for what he doth, yet he is not bound to ſhew us the reaſons of his doings. *Jeremiah's* paſſion was up, his blood was hot, and now nothing will ſilence nor ſatisfie him, but the reaſons why his pain was perpetual, and his wound incurable. So *Job*, *Chap.* 7.20. *Why haſt thou ſet me as a mark againſt thee, ſo that I am a burthen to my ſelf?* It is an evil and a dangerous thing to cavil at, or to queſtion his proceedings, who is the chief Lord of all, and who may do with his own what he pleaſeth. He is unaccountable, and uncontroulable; and therefore who ſhall ſay, what doeſt thou? As no man may queſtion his right to afflict him, nor his righteouſneſs in afflicting of him; ſo no man may queſtion the rea-

Rom. 9.20. *Dan.* 4.3, 35.

reaſons why he afflicts him. As no man can compel him to give a reaſon of his doings; ſo no man may dare to ask him the particular reaſons of his doings. Kings think themſelves are not bound to give their ſubjects a reaſon of their doings; and ſhall we bind God to give us a reaſon of his doings? who is the King of Kings, and Lord of Lords, and whoſe will is the true reaſon and only rule of Juſtice. The general grounds and reaſons that God hath laid down in his Word, why he afflicts his people, as *viz.* for their profit, *Heb.* 12.10. for the purging away of their ſins, *Iſa.* 1.25. for the reforming of their lives, *Pſalm.* 119. 67, 71. and for the ſaving of their ſouls, 1 *Cor.* 11. 32. ſhould work them to be ſilent, and ſatisfied under all their afflictions; though God ſhould never ſatisfie their curioſity, in giving them an account of ſome more hidden cauſes which may lye ſecret in the Abyſſes of his æternal knowledge and

Ecc. 8.4.

Rev. 1.5.

infallible will. Curioſity is the ſpiritual drunkenneſs of the Soul; and look, as the Drunkard will never be ſatisfied, be the Cup never ſo deep, unleſs he ſee the bottom of it; ſo ſome curious Chriſtians, whoſe ſouls are over-ſpread with the Leproſie of Curioſity, will never be ſatisfied, till they come to ſee the bottom, and the moſt ſecret reaſons of all Gods dealings towards them; but they are fools in Folio, who affect to know more than God would have them: Did not *Adams* curioſity render him and his poſterity fools in Folio; and what pleaſure can we take to ſee our ſelves every day fools in Print? As a man by gazing and prying into the body of the Sun may grow dark and dim, and ſee leſs than otherwiſe he might: So many by a curious prying into the ſecret Reaſons of Gods Dealings with them, come to grow ſo dark, and dim, that they cannot ſee thoſe plain reaſons that God hath laid down in his word, why he afflicts

afflicts and tries the Children of men.

I have read of one Sir *William Champney* (in the Reign of King *Henry* the third) once living in *Tower-ſtreet London*, who was the firſt man that ever built a Turret on the top of his Houſe, that he might the better over-look all his Neighbours, but ſo it fell out, that not long after he was ſtruck blind; ſo that he who could not be ſatisfied to ſee as others did ſee, but would needs ſee more than others, ſaw juſt nothing at all, through the juſt Judgment of God upon him. And ſo it is a juſt and righteous thing with God, to ſtrike ſuch with Spiritual blindneſs, who will not be ſatisfied with ſeeing the Reaſons laid down in the Word, why he afflicts them, but they muſt be curiouſly prying and ſearching into the hidden and more ſecret reaſons of his ſeverity towards them. Ah Chriſtians! it is your wiſdom and duty to ſit ſilent and mute under the afflict-

John Stows *Survey of* London.

ing hand of God upon the account of revealed reasons, without makeing any curious inquiry into those more secret reasons that are lock'd up in the Gilden Cabinet of Gods own breast, *Deut.*29.29.

Fifthly, This truth looks sourely and sadly upon those, who instead of being silent and mute under their afflictions, use all sinful shifts and ways to shift themselves out of their troubles, who care not though they break with God, and break with men, and break with their own Consciences, so they may but break off the chains that are upon them; who care not by what means the Prison door is opened, so they may but escape; nor by what hands their bolts are knock'd off, so they may be at liberty. *Job* 36.21. *Take heed, regard not Iniquity, for this hast thou chosen rather than affliction.* He makes but an ill choise, who chuses sin, rather than suffering: and yet such an ill choice good men have

1 *Sam.* 21 12.--*ult.* *Gen*, 12. *ch.* 20. 13,--20. 25.11. *ch.* 26.7, 8, 9, 14. *Jonah*, 1. 1 *Sam.* 28 *throughout.*

have ſometimes made (as you may ſee by the proofs, in the margent) when troubles have compaſſed them round about. Though no Lyon roars like that in a mans own boſome, Conſcience, yet ſome to deliver themſelves from troubles without, have ſet that Lyon a roaring within: Some to deliver themſelves from outward tortures, have put themſelves under inward torments. He purchaſes his freedom from affliction at too dear a rate, who buys it with the loſs of a good Name, or a good Conſcience.

Now becauſe there is even in good men ſometimes too great an aptneſs and proneſs to ſin, and ſhift themſelves out of afflictions, when they ſhould rather be mute and ſilent under them: Give me leave to lay down theſe ſix conſiderations to prevent it.

Firſt, Conſider, that there is infinitely more evil in the leaſt ſin, *James* 3. 5,--11.

than there is in the greateſt miſeries and afflictions than can poſſibly come upon you; yea there is more evil in the leaſt ſin, than there is in all the troubles that ever come upon the world, yea than there is in all the miſeries and torments of Hell: the leaſt ſin is an offence to the great God, it is a wrong to the immortal Soul, it is a breach of a righteous Law; it cannot be waſhed away, but by the blood of Jeſus, it can ſhut the Soul out of Heaven, and ſhut the Soul up a cloſe Priſoner in Hell for ever, and ever: The leaſt ſin is rather to be avoided, and prevented, than the greateſt ſufferings; if this Cockatrice be not cruſhed in the Egge, it will ſoon become a Serpent, the very thought of ſin, if not thought on, will break out into action, action into cuſtome, cuſtome into habit, and then both body and Soul are loſt irrecoverably, to all eternity. The leaſt ſin is very dangerous *Cæſar* was ſtabbed with Bodkins. *Herod*

Prov. 8. 36. 1 Joh. 3. 4. chap. 1. 7, Rev. 21. 8. If you conſider ſin ſtrictly, there cannot be any little ſin, no more than there can be a little God, a little Hell, or a little damnation; yet comparatively, ſome ſins may be ſaid to be little.

Herod was eaten up of Lice. Pope *Adrian* was choaked with a Gnat: A Mouſe is but little, yet killeth an Elephant, if he gets up into his Trunk; A Scorpion is little, yet able to ſting a Lyon to death: Though the Leopard be great, yet he is poyſoned with a head of Garlick. The leaſt ſpark may conſume the greateſt houſe; and the leaſt leak ſink the greateſt Ship. A whole Arm hath been impoſtumated with the prick of a little finger. A little Poſtern opened, may betray the greateſt City. A dram of poyſon diffuſeth it ſelf to all parts, till it ſtrangle the vital ſpirits, and turn out the ſoul from the body. If the Serpent can but wriggle in his Tail by an evil thought, he will ſoon make a Surprizal of the Soul, as you ſee in that great inſtance of *Adam* and *Eve*. The Trees of the Forreſt (ſaith one in a Parable) held a ſolemn Parliament, wherein they conſulted of the innumerable wrongs which the Ax had done

them, therefore made an Act, that no Tree ſhould hereafter lend the Axe an helve, on pain of being cut down: The Axe travels up and down the Forreſt, beggs wood of the Cedar, Oak, Aſh, Elm, even of the Poplar, not one would lend him a Chip: At laſt he deſired ſo much as would ſerve him to cut down the Briars and Buſhes, alledging, that ſuch ſhrubs as they, did but ſuck away the juice of the ground, and hinder the growth, and obſcure the glory of the fair and goodly Trees; hereupon, they were all content to afford him ſo much; he pretends a thorow reformation, but behold a ſad deformation, for when he had got his helve, down went both Cedar, Oak, Aſh, Elm, and all that ſtood in his way. Such are the ſubtil reaches of ſin, it will promiſe to remove the Briers, and Buſhes, of afflictions and troubles, that hinder the ſoul of that juice, ſweetneſs, comfort, delight, and content that otherwiſe it might enjoy?

enjoy: Oh do but now yield a little to it, and inſtead of removing your troubles, it will cut down your peace, your hopes, your comforts, yea, it will cut down your precious ſoul. What is the breathing of a vein, to the being let blood in the throat; or a ſcratch on the hand, to a ſtab at the heart? no more are the greateſt afflictions to the leaſt ſins; and therefore, Chriſtians, never uſe ſinful ſhifts to ſhift your ſelves out of troubles, but rather be mute and ſilent under them, till the Lord ſhall work out your deliverance from them. But,

Secondly, Conſider, it is an impoſſible thing for any to ſin themſelves out of their troubles. *Abraham*, *Job*, and *Jonah* attempted it, but could not effect it: the Devils have experienced this near this ſix thouſand years; they had not been now in Chains, could they but have ſinn'd themſelves out of their Chains; could the damned ſin them-

themſelves out of everlaſting burning, there would have been none now a roaring in that devouring, unquenchable fire: Hell would have no inhabitants, could they but ſin themſelves out of it. Ah Chriſtians! Devils and damned ſpirits ſhall as ſoon ſin themſelves out of Hell, as you ſhall be able to ſin your ſelves out of your afflictions, Chriſtians! you ſhall as ſoon ſtop the Sun from running her courſe, contract the Sea in a Nut-ſhell, compaſs the Earth with a ſpan, and raiſe the dead at your pleaſure, as ever you ſhall be able to ſin your ſelves out of your ſufferings: and therefore it is better to be ſilent and quiet under them, than to attempt that which is impoſſible to accompliſh. This ſecond conſideration will receive further confirmation by the next particular.

Isa. 35. 14.

Thirdly; As it is an impoſſible thing, ſo it is a very prejudicial, a very dangerous thing, to attempt to

to ſin your ſelves out of your troubles, or by attempting to ſin your ſelves out of your trouble, you will ſin your ſelves into many troubles, as *Jonah* and *Jacob* did: and by labouring to ſin your ſelves out of leſs troubles, you will ſin your ſelves into greater troubles, as *Saul* did, and by endeavouring to ſin your ſelves from under outward troubles, you will ſin your ſelves under inward troubles, and diſtreſſes, which are the ſoreſt, and ſaddeſt of all troubles; thus did *Spira*, *Jerom* of *Prague*, *Bilney*, and others. Some there have been, who by labouring to ſin themſelves out of their preſent ſufferings, have ſinned themſelves under ſuch horrors, and terrors of conſcience, that they could neither eat, nor drink, nor ſleep, but have been ready to lay violent hands upon themſelves.

1 Sam. 8. 25. ult.

And *Cyprian* in his Sermon *de lapſis*, ſpeaks of divers, who forſaking the Faith to avoid ſufferings, were given over to be poſ-

ſeſſed

ſeſſed of evil Spirits, and dyed fearfully. Oh man! thou doeſt not know what deadly ſin, what deadly temptation, what deadly judgement, what deadly ſtroke, thou mayeſt fall under, who attempts to ſin thy ſelf out of troubles: what is it to take *Venice*, and to be hanged at the Gates thereof? It is better to be ſilent and mute under thy afflictions, than by uſing ſinful ſhifts, to ſin thy ſelf under greater afflictions.

Fourthly, Conſider, it is a very ignoble and unworthy thing, to go to ſin your ſelves out of your troubles and ſtraits; it argues a poor, a low, a weak, a daſtardly, and an effeminate ſpirit, to uſe baſe ſhifts, to ſhuffle your ſelves out of your troubles. Men of noble, couragious, and magnanimous ſpirits will diſdain and ſcorn it. As you may ſee in the three children, *David*, and thoſe worthies, in that 11*th* of the *Hebrews*, of whom this world

Dan. 3. 8. --- ult. ch. 6. Heb. 10. 3. 4.

world was not worthy. *Jerom* writes of a brave Woman, who being upon the rack, bade her persecutors do their worst, for she was resolved to dye, rather than lye. And the Prince of *Conde* being taken Prisoner by *Charles* the ninth, King of *France*, and put to his choice, whether he would go to Mass, or be put to death, or suffer perpetual imprisonment; his noble Answer was, that by Gods help he would never chuse the first, and for either of the latter, he left to the Kings pleasure, and Gods Providence.

Lactantius speaks of many such brave spirits.

A soul truly noble, will sooner part with all, than the peace of a good Conscience: Thus blessed *Hooper*, desired rather to ho discharged of his Bishoprick, than yield to certain ceremonies.

I might produce a Cloud of Witnesses from among the Primitive Christians, who have been noble and gallant this way.

I have read of *Marcus Arethusus*, an eminent Servant of the Lord in Gospel-work, who in the time of *Constantine*, had been the cause of overthrowing an Idol-Temple; but *Julian* coming to be

be Emperour, commanded the people of that place to build it up again; all were ready ſo to do; only he refuſed it; whereupon his own People, to whom he had Preached, fell upon him, ſtript off all his Cloaths, then abuſed his naked body, and gave it up to children and School-boys to be lanched with their Pen-knives; but when all this would not do, they cauſed him to be ſet in the Sun; having his naked body anointed all over with Honey, that ſo he might he bitten and ſtung to death by Flies and Waſps; and all this cruelty they exerciſed upon him, becauſe he would not do any thing towards the rebuilding of that Idol Temple, nay, they came ſo far, that if he would but give one half-penny towards the charge, they would releaſe him, but he refuſed it with a noble Chriſtian diſdain; though the advancing of an half-penny might have ſaved his life, and in ſo doing, he did but live up to that noble

noble principle (that moſt commend, but few practiſe) *viz.* that Chriſtians muſt chuſe rather to ſuffer the worſt of torments, than to commit the leaſt of ſins, whereby God ſhould be diſhonoured, his Name Blaſphemed, Religion reproached, Profeſſion ſcorned, weak Saints diſcouraged, and mens Conſciences wounded, and their Souls endangered. Now tell me Chriſtians, is it not better to be ſilent and mute under your foreſt tryals and troubles, than to labour to ſin and ſhift your ſelves out of them, and ſo proclaim to all the world, that you are perſons of very low, poor, and ignoble Spirits? But

Jer. 57.5. 6. 11. Ezek. 7. 13,4. 1 Sam. 28. 5.7.8,&c. 1 Kings 21 18,19. compared with ch. 22.23.

Fifthly, Conſider, ſinful ſhifts and means God hath always curſt and blaſted. *Achans* golden wedge was but a wedge to cleave him, and his garments a ſhroud to ſhroud him. *Ahab* purchaſes a Vineyard with the blood of the owner, but preſently it was watered with his

his own blood, according to the word of the Lord. *Gehazi* must needs have a talent of silver, and two changes of rayment, and that with a lye, I say with a lye; well, he hath them, and he hath with them a Leprosie that cleaved to him and his seed for ever, 2 *Kings* 5.22. *ult.* With those very hands that *Judas* took mony to betray his Master, with those very hands he fitted a halter to hang himself. The rich and wretched glutton fared delicately, and went bravely every day, but the next news you hear of him, is of his being in Hell crying out for a drop, who when he was on earth, would not give a crum. The Coal that the Eagle carried from the Altar to her nest; set all on fire.

Crassus did not long enjoy the fruit of his Covetousness, for the *Parthians* taking of him, poured melted Gold down his throat.

Dionysius did not long enjoy the fruit of his Sacriledge and tyranny, for he was glad to change his Scepter

Scepter into a Ferula, and turn School-maſter for his maintenance. Ah Chriſtians, Chriſtians! is it not far better to ſit quiet and ſilent under your afflictions, than to uſe ſuch ſinful ſhifts and means which God will certainly blaſt and curſe? But

Sixthly and Laſtly, Conſider this, that your very attempting to ſin, and ſhift your ſelves out of troubles and afflictions, will coſt you dear; it will coſt you many prayers, and tears, many ſighs, many groans, many gripes, many terrours, and many horrours. *Peter* by attempting to ſin himſelf out of trouble, ſins himſelf into a Sea of ſorrows, *Mat* 26, *ult.* *He went forth and wept bitterly.*

A man may buy any thing too dear but Chriſt, Grace, his own Soul, and the Goſpel.

Clement obſerves, That every night when he heard the Cock crow, he would fall upon his knees and weep bitterly; others ſay, that his face was furrowed with continual tears. Where *Abraham*, *David*, *Jacob*, and *Jonah* now

now alive, they would tell you, that they have found this to be a truth in their own experience. Ah Christians! it is far better to be quiet and silent under your sufferings, than to pay so dear for attempting to sin, and shift your selves out of your sufferings. A man will not buy Gold too dear, and why then should he buy himself out of troubles at too dear a rate?

But now I shall come to that Use that I intend to stand most upon and that is an Use of Exhortation. Seeing it is the great duty and concernment of Christians, to be mute and silent under the greatest afflictions, the saddest providences, and sharpest tryals that they meet with in this world: Oh that I could prevail with you, Christians, to mind this great duty, and to live up and live out this necessary truth; which that I may, give me leave to propound some Considerations, to ingage your souls to

be mute and ſilent under your greateſt troubles, and your ſafeſt trials. To that purpoſe,

Conſider firſt, the greatneſs, ſoveraignty, Majeſty and dignity of God, and let that move thee to ſilence: *Pſalm.* 46. 8, 9, 10. *Come behold the works of the Lord, what deſolations he hath made in the earth. He maketh wars to ceaſe unto the end of the earth: he breaketh the bow, and cutteth the ſpear in ſunder, he burneth the chariot in the fire. Be ſtill, and know that I am God: I will be exalted among the Heathens, I will be exalted in the Earth.* Who can caſt his eye upon the greatneſs of God, the Majeſty of God, and not ſit ſtill before him? *Zeph.* 1. 7. *Hold thy peace at the preſence of the Lord God.* Oh chat not, murmur not, fret not, but ſtand mute before him! Shall the child be huſh'd before his Father, the Servant before the Maſter, the Subject before his Prince, and the guilty perſon before the Judge, when he majeſti-

Rev. 14. 10. 11. Jer. 10. 7. chap. 5. 26 22. 1 Kings 2. chap. 15.

majestically rises off his judgment-seat, and composes his countenance into an aspect of terrour and severity, that his sentence may fall upon the offender with the greater dread? and shall not a Christian be quiet before that God that can bathe his Sword in Heaven; and burn the Chariots on Earth? Nay shall the Sheep be hush'd before the Wolf, Birds before the Hawk, and all the beasts of the Field before the Lyon? and shall not we be hush'd and quiet before him, who is the Lyon of the tribe of *Judah?* Rev.5.5. God is mighty in power, and mighty in counsel, and mighty in working, and mighty in punishing; and therefore be silent before him. It appears that God is a mighty God, by the Epithete that is added unto *El*, which is *Gibbon*, importing that he is a God of prevailing might; in *Daniel* he is called *El Elim*, the mighty of mighties. *Moses* magnifying of his might, saith, *Who is like unto thee among the gods?* Now certainly this

this Epithete ſhould be a mighty motive to work ſouls to that which *Habbakkuk* perſwades to, *Hab.* 2. *ult. The Lord is in his holy Temple: let all the Earth keep ſilence before him.* Upon this very conſideration, *Moſes* commands *Iſrael* to hold their peace. *Exod.* 14. 13,14. *Turk. Hiſt.* 236,415.

It is reported of *Auguſtus* the Emperour, and likewiſe of *Tamberlayn* that warlike *Scythian*, that in their eyes ſate ſuch a rare Majeſty, that many in talking with them, and often beholding of them, have become dumb. Oh my Brethren! ſhall not the brightneſs and ſplendour of the Majeſty of the great God, whoſe ſparkling Glory and Majeſty dazels the eyes of Angels, and makes thoſe Princes of glory ſtand mute before him, move you much more to ſilence, to hold your peace, and lay your hands upon your mouths. Surely yes. But

Secondly, Conſider, That all your afflictions, troubles and trials

trials shall work for your good. *Rom.* 8. 28, *And we know that all things shall work together for good to them that love God.* Why then should you fret, fling, fume? seeing God designs your good in all. The Bee sucks sweet honey out of the bittereſt Herbs: ſo God will by afflictions teach his Children to ſuck ſweet knowledge, ſweet obedience, and ſweet experiences, *&c.* out of all the bitter afflictions and trials he exerciſes them with; that ſcouring and rubbing, which frets others, ſhall make them ſhine the brighter; and that weight which cruſhes and keeps others under, ſhall but make them, like the palm-tree, grow better and higher; and that hammer which knocks others all in pieces, ſhall but knock them the nearer to Chriſt the corner-ſtone. Stars ſhine brighteſt in the darkeſt night: Torches give the beſt light, when beaten: Grapes yield moſt Wine, when moſt preſſed: Spices ſmell ſweeteſt when pounded: Vines are the better

Afflictiones benedictiones. Bern. Afflictions are bleſſings. Doubtleſs *Manaſſeh* would not exchange the good he got by his Iron chains, for all the gold chains that be in the world.

better for bleeding: Gold looks the brighter for ſcouring: Juniper ſmells ſweeteſt in the fire: Camomile, the more you tread it, the more you ſpread it: the Salamander lives beſt in the fire: the *Jews* were beſt, when moſt afflicted; the *Athenians* would never mend, till they were in mourning; the Chriſts-croſs (ſaith *Luther*) is no letter in the book, and yet (ſaith he) it hath taught me more than all the letters in the Book. Afflictions are the Saints beſt beneſactors to heavenly afflictions; where afflictions hang heavieſt, corruptions hang looſeſt. And grace that is hid in nature, as ſweet water in Roſe-leaves, is then moſt fragrant, when the fire of affliction is put under to diſtil it out. Grace ſhines the brighter for ſcouring, & is moſt glorious, when it is moſt clouded.

Pliny in his Natural Hiſtory, writeth of certain Trees growing in the Red Sea, which being beat upon by the waves, ſtand like a lib 12. l. 9

rock, immoveable, and that they are battered by the roughneſs of the waters. In the Sea of afflictions God will make his people ſtand like a rock, they ſhall be immoveable, and invincible, and the more the waves of afflictions beat upon them; the better they ſhall be, the more they ſhall thrive in grace and godlineſs. Now how ſhould this engage Chriſtians to be mute and ſilent under all their troubles and trials in this world, conſidering that they ſhall all work for their good? God chaſtiſes our carkaſſes, to heal our conſciences; he afflicts our bodies; to ſave our ſouls; he gives us gall and wormwood here, that the pleaſures that be at his right hand may be more ſweet hereafter; here he lays us upon a bed of Thorns, that we may look and long more for that eaſie Bed of Down (his boſome) in Heaven.

As there is a curſe wrapt up in the beſt things he gives the wicked

ed, ſo there is a bleſſing wrapt up in the worſt things he brings upon his own. As there is a curſe wrapt up in a wicked mans health, ſo there is a bleſſing wrapt up in a godly mans ſickneſs: As there is a curſe wrapt up in a wicked mans ſtrength, ſo there is a bleſſing wrapt up in a Godly mans weakneſs: As there is a curſe wrapt up in a wicked mans wealth, ſo there is a bleſſing wrapt up in a Godly mans wants: As there is a curſe wrapt up in a wicked mans honour, ſo there is a bleſſing wrapt up in a Godly mans reproach: As there is a curſe wrapt up in all a wicked mans mercies, ſo there is a bleſſing wrapt up in all a godly mans croſſes, loſſes, and changes: and why then ſhould he not ſit mute and ſilent before the Lord? But

Pſal. 25. 10. Deut. 26.26.

Thirdly, Conſider, That a holy ſilence is that excellent precious grace, that lends a hand of ſupport to every grace. Silence is

Rom. 15.4

Custos, the keeper of all other vertues, it lends a hand to Faith, a hand to Hope, a hand to Love, a hand to Humility, a hand to Self-denial, *&c.* A holy silence hath its influences upon all other Graces that be in the soul, it causes the Rose-buds of grace to blossom and bud forth. Silence is (*virtus versata circa adversa*) a grace that keeps a man gratious in all conditions; in every condition Silence is a Christians right hand, in prosperity, it bears the Soul up under all the envy, hatred, malice, and censures of the world; in adversity, it bears the soul up under all the neglect, scorn, and contempt that a Christian meets with in the world; it makes every bitter sweet, every burden light, and every yoke easie. And this the very Heathen seemed to imitate in placing the Image of *Angeronia* with the mouth bound, upon the Altar of *Volupia*, to shew that silence under sufferings, was the ready way to attain true comfort, and make every

every bitter ſweet. No man honours God, nor no man juſtifies God at ſo high a rate, as he who lays his hand upon his mouth, when the Rod of God is upon his back. But

Fourthly, To move you to Silence under your foreſt and your ſharpeſt tryals, conſider, That you have deſerved greater and heavier afflictions than thoſe you are under; hath God taken away one mercy? thou haſt deſerved to be ſtript of all; hath he taken away the delight of thine eyes? he might have taken away the delight of thy ſoul; art thou under outward wants? thou haſt deſerved to be under outward and inward together; art thou caſt upon a ſick-bed? thou haſt deſerved a bed in Hell; art thou under that ach and that pain? thou haſt deſerved to be under all aches and pains at once; hath God chaſtiſed thee with whips? thou haſt deſerved to be chaſtiſed with Scorpions; art thou fallen from

Lam. 3. 39. Mich. 7. 7, 8, 9.

Kings 12. 1. 14.

the higheſt pinacle of honour to be the ſcorn and contempt of men? thou haſt deſerved to be ſcorned and contemned by God and Angels, art thou under a ſevere whipping? thou haſt deſerved an utter damning. Ah Chriſtian! let but your eyes be fixt upon your demerits, and your hands will be quickly upon your mouths; whatever is leſs than a final ſeparation from God, whatever is leſs than Hell, is mercy; and therefore you have cauſe to be ſilent under the ſmarteſt dealings of God with you. But

Fifthly, Conſider, a quiet ſilent ſpirit is of great eſteem with God: God ſets the greateſt value upon perſons of a quiet ſpirit, 1 *Pet.* 3 4. *But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet ſpirit, which is in the ſight of God of great price.* A quiet ſpirit is a ſpark of the divine nature, it is a ray, a beam of glory; it

it is a Heaven-born ſpirit? No man is born with a holy Silence in his heart, as he is born with a tongue in his mouth: this is a flower of Paradiſe, it is a precious Gem that God makes very great reckoning of. A quiet ſpirit ſpeaks a man moſt like to God, it capacitates a man for Communion with God, it renders a man moſt ſerviceable to God, and it obliges a man to moſt accurate walking with God: A meek and quiet ſpirit is an incorruptible ornament, much more valuable than gold.

Firſt, There is a mutual quietneſs, which proceeds from a good temper and conſtitution of body.

Secondly, There is a moral quietneſs, which proceeds from good education and breeding, which flows from good injunctions, inſtructions, and examples.

Thirdly, There is an artificial

quietness, some have an Art to imprison their passions, and to lay a Law of restraint upon their anger and wrath, when they are all in a flame within: As you may see in *Cain*, *Esau*, *Absolom*, and *Joab*, who for a time cast a close cloak over their malice, when their hearts were set on fire of Hell: so *Domitian* would seem to love them best, whom he willed least should live.

2 Sam. 13 20.--33.

Fourthly, There is a gracious quietness which is of the spirits infusion, *Gal.* 5.22.---25. Now this quietness of spirit, this spiritual frame of heart, is of great price in the sight of God; God values it above the world, and therefore who would not covet it more than the world, yea, more than life itself? Certainly the great God sets a great price upon nothing but that which is of an invaluable price; what stretching, strugling, and striving is there for those things that the great ones of the earth do highly

ly prize? Ah what ſtretching of wits, intereſts and conſciences is there this day, to gain and hold up that which juſtice will caſt down? how much better would it be, if all perſons would in good earneſt ſtruggle and ſtrive, even as for life after a quiet and ſilent ſpirit, which the great and glorious God, ſets ſo great a price upon? this is a pearl of greateſt price, and happy is he that purchaſes it, though it were with the loſs of all. But

Sixthly, Conſider, that if you ſit not ſilent and quiet under your greateſt troubles, and your ſoreſt tryals, you will be found fighters againſt your own prayers. How often have you prayed that the will of God may be done, yea, that it may be done on the earth, as the Angels (thoſe gliſtring Courtiers, thoſe Princes of Glory) do it now in Heaven? when troubles and afflictions come upon you, the will of God is done, his will is accompliſhed, why then ſhould you fret, Mat. 6. 10.

Voluntas Dei necessitas rei.

Every gracious soul should say Amen *to Gods* Amen; *he should put his* fiat, *his* placet *to Gods, go it never so much against the hair with him.*

fling and fume, and not rather quietly lye down in his will, whose will is a perfect will, a just and righteous will, a wise will, an over-ruling will, an infinite will, a sovereign will, a holy will, an immutable will, an uncontrouable will, an omnipotent will, and an eternal will; certainly you will but adde affliction to affliction, by fighting against your own prayers, and by vexing and fretting your selves when the will of God is done. It is sad to see a man to fight against his friends, it is sadder to see him fight against his relations, it is saddest of all to see him fight against his prayers; and yet this every Christian doth, who murmurs and mutters when the Rod of God is upon him. Some there be that pray against their Prayers, as *Augustine*, who prayed for continency; with a *Proviso*, Lord give me continency, but not yet; And some there be, who fight against their prayers, as those who pray that the will of God may be done,

done, and yet when his will is done upon them, they are like the troubled Sea, when it cannot reſt, they are ſtill fretting againſt the Lord. Ah Chriſtians! have you not ſins to fight againſt, and temptations to fight againſt, and a Divel to fight againſt, yea, a whole world to fight againſt; why then ſhould you be found fighting againſt your own prayers? But

Seventhly, Conſider, A holy ſilence under the heavieſt burdens; the greateſt afflictions, the ſaddeſt providence and changes will make all tolerable, and eaſie to a Chriſtian. The Silent Soul can bear a burden without a burden; thoſe burdens and troubles that will break a froward mans back, will not ſo much as break a ſilent mans ſleep; thoſe afflictions that lye as heavy weights upon a murmurer, will lye as light as a feather upon a Mute Chriſtian; that bed of ſorrow, which is as a bed of thorns to a fretful ſoul, will be

Micah 7. 7. 8, 9. 10 Pſ. 92. 1. 6.

be as a bed of down to a ſilent ſoul: a holy ſilence unſtings every affliction, it takes off the weight of every burden, it adds ſweet to every bitter, it changes dark nights into Sun-ſhiny days, and terrible Storms into deſirable calms, the ſmalleſt ſufferings will eaſily vanquiſh an unquiet ſpirit, but a quiet ſpirit will as eaſily triumph over the greateſt ſufferings. As little mercies are great mercies, ſo great ſufferings are but little ſufferings in the eye of a ſilent ſoul; the ſilent ſoul never complains that his affliction is too great, his burden too heavy, his croſs too weighty, his ſufferings too many; Silence makes him victorious over all; And therefore as ever you would have heavy afflictions light, and be able to bear a burthen without a burthen, labour as for life after this holy ſilence. But

Eighthly, Conſider, that a holy ſilence under afflictions will be

be your beſt Armour of proof againſt thoſe temptations that afflictions may expoſe you to. Times of afflictions, often prove times of great temptation; and therefore afflictions are called temptations, *James* 1. 12. *Bleſſed is the man which endureth temptation, for when he is tryed he ſhall receive the Crown of life*, &c. The Greek word πειρασμὸν, is to be underſtood of temptation of probation, of afflicting temptations, and not of temptations of ſuggeſtion, of ſeduction, for they are not to be indured, but reſiſted and abhorred. Now affliction is called temptation.

Luke 22. 21. --34. *Job* 1. 3. *Zach.* 1. 2. 34. *Mat.* 4. 1, 13.

Jam. 4. 7. 1 *Pet.* 5. 9.

1. Becauſe as temptation tries what metal a Chriſtian is made of, ſo do afflictions.

2. Becauſe, As Satan uſually hath a great hand in all the temptations that come upon us, ſo he hath a great hand in all the afflictions that befall us. As you ſee in that great inſtance of *Job*.

3. Becauſe, As Temptations drive

drive to God, 2 *Cor.* 12. 7, 8. ſo do afflictions, *Iſa.* 26. 16. *Hoſea* 5. *ult.* but mainly, becauſe Satan chuſes times of afflictions as the fitteſt ſeaſons for his temptations. When *Job* was ſorely afflicted in his Eſtate, Children, Wife, Life, then Satan lets flie, and makes his fierceſt aſſaults upon him: now Satan tempts him to entertain hard thoughts of God, to diſtruſt, to impatiency, to murmuring and muttering. As when *Iſrael* was feeble, faint and weary, *Amalek* aſſaulted them, and ſmote the hindmoſt of them, *Deut.* 25. 17, 18. So when Chriſtians are moſt afflicted, then uſually they are moſt tempted.

Many Saints have experienced this truth, when they have been upon their ſick and dying beds.

Luther found this by experience, when he ſaid, I am without, ſet upon by all the world, and within, by the Devil and all his Angels. Satan is a coward, and loves to ſtrike us, and trample upon us, when afflictions have caſt us down. When beſieged Townes, Cities, and Caſtles are in great-

greateſt ſtraights and troubles, then the beſiegers make their fierceſt aſſaults: So when Chriſtians are under the greateſt ſtraights and trials, then Satan aſſaults them moſt, like a roaring Lyon. Now ſilence under afflictions is the beſt antidote and preſervative againſt all thoſe temptations, that afflictions lay us open to. Silence in afflictions is a Chriſtians armour of proof, it is that ſhield, that no Spear or Dart of temptation can pierce? whilſt a Chriſtian lies quiet under the Rod, he is ſafe. Satan may tempt him, but he will not conquer him, he may aſſault him, but he cannot vanquiſh him; Satan may entice him to uſe ſinful ſhifts, to ſhift himſelf out of trouble, but he will chuſe rather to lye, yea, dye in trouble, than to get out upon Satans terms. But

Ninthly, Conſider, That holy Silence under afflictions and trials will give a man a quiet and peaceable

able possession of his own soul, *In patience possess your souls*, now next to the possession of God, the possession of a mans own soul is the greatest mercy in this world. A man may possess honours, and riches, and dear relations, and the favour and assistance of friends under his tryals. but he will never come to a possession of his own soul under his troubles, till he comes to be mute, and to lay his hand upon his mouth. Now what are all earthly possessions, to the possession of a mans own soul? he that possesses himself, possesses all, he that possesses not himself, possesses nothing at all; he possesses not the use, the sweet, the comfort, the good, the blessing of any thing he enjoys, who enjoys not himself; that Man that is not Master of himself, he is a Master of nothing; holy silence gives a man the greatest Mastery over his own spirit; and Mastery over a mans own spirit, is the greatest Mastery in the world, the *Egyptian* Goddess they paint

Luke 21. 19.

Vide Greg. in Evang. Hom. 35.

Pro. 16. 21.

paint upon a Rock ſtanding in the Sea, where the waves come roaring and daſhing upon her, with this Motto, *Semper eadem*, ſtorms ſhall not move me. A holy ſilence will give a man ſuch a quiet poſſeſſion of his own ſoul, that all the ſtorms of afflictions ſhall not move him, it will make him ſtand like a Rock in a Sea of troubles; let a man but quickly poſſeſs himſelf, and troubles will never trouble him. But

Tenthly, Conſider the commands and inſtructions that God in his word hath laid upon you to be ſilent, to be mute and quiet, under all the troubles, tryals, and changes, that have or may paſs upon you. *Zach.* 2. 13. *Be ſilent, O all fleſh before the Lord, for he is raiſed up out of his holy habitation*, Iſa. 41. 1. *Keep ſilence before me. O Iſlands*, Hab. 2. 20. *The Lord is in his holy Temple; let all the earth keep ſilence before him*, Amos 5. 13. *Therefore the prudent ſhall keep ſilence in that time*;

Gods commands are like thoſe of the Medes, that cannot be changed.

time, for it is an evil time, Psal. 46. 10. *Be still, and know that I am God,* Psal. 4.4. *Commune with your heart, and be still,* Exod. 14. 13. *Stand still, and see the salvation of God.* 2 Chron. 20. 17. *stand ye still, and see the salvation of the Lord, with you, O Judah, and Jerusalem: Job* 37.14. *Hearken unto this, O Job, stand still, and consider the wondrous works of God.* It is a dangerous thing for us to neglect one of his commands, who by another is able to command us into nothing, or into Hell at pleasure, To act or run cross to Gods express command (though under pretence of revelation from God) is as much as a mans life is worth, as you may see in that sad story, 1 *Kings* 13.24. *&c.* Divine commands must be put in speedy execution, without denying or delaying, without debating or disputing the difficulties that may attend our subjection to them. Gods commands are spiritual, holy, just, and good; and therefore to be obeyed without muttering, or mur-

Obedientia non discutit Dei mandata, sed facit. Prosper Rom. 12.14.

murmurings: Divine Command, are backed with the ſtrongeſt reaſon, and attended with the higheſt encouragements. Shall the Servant readily obey the commands of his Maſter, the Subject the commands of his Prince, the Souldier the commands of his General, the Child the commands of his Father; the Wife the commands of her Husband? and ſhall not a Chriſtian as readily obey the commands of his Chriſt?- nay, ſhall vain men readily and willingly obey the ſinful and ſenſeleſs commands of men; and ſhall not we be willing to oeby the commands of God? 2 *Sam.* 13.28,29. *Now Abſalom had commanded his Servant, ſaying: Mark ye now when* Ammons *heart is merry with Wine; and when I ſay unto you, ſmite* Ammon, *then kill him, fear not: have not I commanded you? be couragious, and be valiant. And the Servants of* Abſolom *did unto* Ammon, *as* Abſolom *had commanded.* They made no bones of obeying the bloody com-

commands of *Absolom*, against all Law, Reason, and Religion.

Cassian. de instit. renunciant. l. 4. c. 14.

I have read of one *Johannes Abbis*, who willingly fetched water near two miles every day for a whole year together, to pour upon a dry stick, upon the bare command of his Confessor.

I have also read of the old Kings of *Peru*, that they were wont to use a tassel or fringe made of red wool, which they wore upon their heads, and when they sent any Governour to Rule as Vice-Roy in any part of their Countrey, they delivered unto him one of the threds of the tassel, and for one of those simple threds, he was as much obeyed, as if he had been the King himself. Now shall one single thred be more forcible to draw Infidels to obedience, than all those golden commands, last cited, shall be of force to draw you to be quiet and silent under the troubles and changes you meet with in this world? the Lord forbid.

Shall carnal and wicked persons be

be so ready and willing to comply with the bloody, and senseless, and superstitious commands of their superiours? and shall not Christians be more ready, and willing to comply with the commands of the great God, whose commands are all just and equal, and whose will is the perfect rule of Righteousness. *Prior est autoritas imperantis, quam utilitas Servientis. Tertul.* The chief Reason of obedience, is the authority of the Lord, not the utility of the servant. Ah Christians! when your hearts begin to fret and fume under the Smarting Rod, charge one of those commands last cited upon your hearts, and if they shall mutter, charge another of those commands upon your hearts; and if after this, they shall vex and murmur, charge another of those commands upon your hearts, and never leave charging and rubbing those commands one after another upon your hearts, till you are brought to lay your hands upon your mouths,

Non parentum aut majorum authoritas, sed Dei docentis Imperium; *Ferom.* *The Commands of God must needs outweigh all authority and example of men.*

mouth, and to ſit ſilent before the Lord under your greateſt ſtraits, and your ſoreſt tryals.

Acts 37, 20,--26. Dan.9.20 ---24. Iſa 58.1. chap.30. 19. and ch.65. 24.

Eleventhly, Conſider, That mercy is neareſt, deliverance and ſalvation is at hand, when a Chriſtian ſtands ſtill, when he ſits quiet and ſilent under his greateſt troubles, and his ſoreſt tryals. *Exod.* 14. They were in very great ſtraits; *Pharoah* with a mighty Army was behind them, the Red Sea before them, Mountains on each hand of them, and no viſible means to deliver them: But now they ſtand ſtill to ſee the ſalvation of the Lord *Verſe* 13. and within a few hours their Enemies are deſtroyed, and they are glorioufly delivered, *Verſe* 24, — *ult.* *Pſalm* 39. 9. *David* is dumb, he ſits mute under his ſmart afflictions; but if you look to the ſecond and third verſes of the fortieth *Pſalm*, you ſhall find mercy draw near to him, and works ſalvation for him. *He brought me up*

alſo

alſo out of an horrible pit, out of the mire and clay, and ſet my feet upon a rock, and eſtabliſhed my goings. And he hath put a new ſong into my mouth, even praiſe unto our God: many ſhall ſee it and fear, and ſhall truſt in the Lord. And ſo when *Abſolom* had made a great conſpiracy againſt him, and his Subjects fell off from him, and he was forced to flee for his Life, his ſpirit was quiet and calm, 2 *Sam.* 15. 25, 26. *And the King ſaid unto Zadock, carry back the Ark of God into the City. If I ſhall find favour in the eyes of the Lord, he will bring me again, and ſhew me both it and his Habitation. But if he thus ſay, I have no delight in thee; Behold here am I, let him do to me as ſeemeth good unto him.* And the ſame calmneſs and quietneſs of ſpirit was upon him, when *Shimei* bitterly curſed him, and railed upon him, *Chap.* 16. 5, — 14. and within a few days, as you may ſee in the two following Chapters, the conſpirators are deſtroyed, and

and *Davids* Throne more firmly eſtabliſhed; mercy is always neareſt, when a man can in quietneſs poſſeſs his own ſoul; ſalvation is at hand, when a Chriſtian comes to lay his hand upon his mouth; mercy will be upon the wing, loving kindneſs will ride poſt, to put a period to that mans troubles, who ſits ſilent in the day of his ſorrows and ſufferings. Ah Chriſtians! as you would have mercy near, as you would ſee to the end of your afflictions, as you would have deliverance come flying upon the wings of the wind, ſit mute, and ſilent under all your troubles. As Wine was then neareſt when the water-pots were filled with water even to the brim; ſo when the heart is fulleſt of quietneſs, and calmneſs, than is the wine of mercy, the Wine of deliverance neareſt.

The Twelfth and laſt Motive to work you to ſilence under your greateſt tryals, is this; Seriouſly conſider

conſider the hainous and dangerous nature of murmuring: now that you may, let me propoſe theſe following particulars, to your moſt ſober conſideration.

Firſt, Conſider, That murmuring ſpeaks out many a root of bitterneſs to be ſtrong in thy ſoul; murmuring ſpeaks out ſin in its power, corruption, upon its Throne. As holy Silence argues true Grace, much Grace, yea, Grace in its ſtrength, and in its lively vigour; ſo murmuring, murtering under the hand of God, argues much ſin, yea, a heart full of ſin, it ſpeaks out a heart full of ſelf-love, *Exod.* 15. 24. *Chap.* 16. 7, 8. and full of ſlaviſh fears *Numb.* 13. 32. 33. *Chap.* 14. 1, 2, 3. and full of ignorance, *John*, 6. 41. 42, 16. and full of pride and unbeleif, *Pſalm*, 106. 24, 25. yea, they diſpiſed the pleaſant Land, or the Land of deſire (there is their pride) they beleived not in his word there is their unbeleif, what

He. 12. 1. *Dan.* 29. 18. *Heb.* 3. 12.

Pſal. 77. 19. 20. Unbelief is virtually all ſin.

 ſol-

follows? they murmured in their tents, and hearkned not unto the voice of God; they were ſick of the ſullens, and preferred *Ægypt* before *Canaan*, a wilderneſs before a Paradice. As in the firſt Chaos, there were the ſeeds of all creatures: ſo in the murmurers heart, there is not only the ſeeds of all ſin, but a lively operation of all ſin; ſin is become mighty in the hearts of murmurers, and none but an Almighty God can root it out; thoſe roots of bitterneſs have ſo ſpread and ſtrengthened themſelves in the hearts of murmurers, that everlaſting ſtrength muſt put in, or they will be undone for ever. But

Iſa. 26.4.

Secondly, Conſider, That the Holy Ghoſt hath ſet a brand of infamy upon murmurers, he hath ſtigmatized them for ungodly perſons, *Jude*, 15.16. *To execute judgment upon all, and to convince all that are ungodly among them of all*

all their ungodly deeds which they have ungodly committed, and of all their hard ſpeeches, which ungodly ſinners have ſpoken againſt him. But who are theſe ungodly ſinners? *They are murmurers, complainers, walking after their own luſts,* &c. *verſe,* 16. When Chriſt comes to execute judgment upon ungodly ones, murmurers ſhall be ſet in the front, they ſhall experience the fierceneſs of his wrath, and the greatneſs of his wrath; the front you know is firſt aſſaulted, and moſt ſtrongly aſſaulted; Chriſt will bend all his power and ſtrength againſt murmurers; his little finger ſhall be heavier upon them, than his loins ſhall be upon others; other ſinners ſhall be chaſtiſed with whips, but ungodly murmurers, ſhall be chaſtiſed with ſcorpions; if you can joy in that black character of ungodly ſinners, be murmurers ſtill, if not ceaſe from murmurings; There murmuring is in its reign, in its dominion, there you may ſpeak

1 Kings, 12.11,14.

and write that perſon ungodly, let murmurers make what profeſſion they will of godlineſs, yet if murmuring keeps the Throne in their hearts, Chriſt will deal with them at laſt as ungodly ſinners; a man may be denominated ungodly, as well from his murmuring, if he lives under the dominion of it, as from his drunkenneſs, ſwearing, whoring, lying, ſtealing, *&c.* A murmurer is an ungodly man, he is an ungod-like man, no man on earth more unlike to God, than the murmurer; and therefore no wonder if when Chriſt comes to execute judgment, he deales ſo ſeverely and terribly with him. In the Wars of *Tamberlain*, one having found a great pot of Gold that was hid in the earth, he brought it to *Tamberlain*, who asked whether it had his Fathers ſtamp upon it? but when he ſaw it had not his Fathers ſtamp, but the *Roman* ſtamp upon it, he would not own it, but caſt it away. The Lord Jeſus, when he ſhall come with

with all his Saints to execute judgment, Oh he will not own murmurers, nay, he will caſt them away for ever, becauſe they have not his Fathers ſtamp upon them. Ah ſouls! ſouls, as you would not go up and down this world with a badge of ungodlineſs upon you, take heed of murmuring.

Thirdly, Conſider, that murmuring is the Mother ſin, it is the Mother of harlots, the Mother of all abominations, a ſin that breeds many other ſins, *viz.* diſobedience, contempt, ingratitude, impatience, diſtruſt, rebellion, curſing, carnality; yea, it charges God with folly, yea, with blaſphemy; the language of a murmuring, a muttering ſoul, is this, Surely God might have done this ſooner; and that wiſer, and the other thing better, *&c.* As the River *Nilus* bringeth forth many Crocodiles, and the Scorpion many Serpents at one birth, ſo murmuring is a

Numb. 16. 41. *ch.* 17: 10.

Judg. 17. 2

sin that breeds and brings forth many sins at once: Murmuring is like the Monster *Hydra*, cut off one head, and many will rise up in its room Oh! therefore bend all thy strength against this Mother-sin! As the King of *Syria* said to his Captains, *Fight neither with small nor great, but with the King of Israel*: So say I, fight not so much against this sin or that, but fight against your murmuring, which is a Mother-sin: make use of all your Christian-Armour, make use of all the Ammunition of Heaven, to destroy the Mother, and in destroying of her, you will destroy the daughters. When *Goliah* was slain, the *Philistines* fled. When a General in an Army is cut off, the common Souldiers are easily and quickly routed and destroyed: So destroy but murmuring, and you will quickly destroy disobedience, ingratitude, impatience, distrust, *&c.* Oh! kill this Mother-sin that this may never kill thy soul. I have read of *Sennacherib*, that after

1 *King.* 22. 31.

Eph. 6. 10, 11.

his

his Army was destroyed by an Angel, *Isa*, 37. and he returned home to his own Countrey, he enquired of one about him, what he thought the reason might be why God so favoured the *Jews*? He answered, that there was one *Abraham* their Father that was willing to Sacrifice his Son to death at the command of God, and that ever since that time God favoured that people: well, said *Sennacherib*, if that be so, I have two Sons and I will sacrifice them both to death, if that will procure their God to favour to me; which when his two Sons heard, they (as the story goeth) slew their Father, *Isa*. 37 38. chusing rather to kill, than to be killed: So do thou chuse rather to kill this Mother-sin, than to be killed by it, or by any of those Vipers that are brought forth by it. *Psal*. 137. 8, 9.

Fourthly, Consider, That murmuring is a God-provoking sin; it is a sin that provokes God, not

Num ult. Nu. 12. 16. Rev. 16. 10 9, 10, 11.

only to afflict, but also to destroy a people, Numb. 14. 27, 28, 29. *How long shall I bear with this evil Congregation which murmur against me? I have heard the murmuring of the Children of* Israel, *which they murmur against me. Say unto them, As truely as I live, saith the Lord, as you have spoken in mine ears so will I do to you, Your carkasses shall fall in this wilderness, and all that were numbered of you, according to your whole number from twenty years old and upward, which have murmured against me,* 1 Cor. 10. 10. *Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.* All our murmurings do but provoke the Lord to strike us, and destroy us.

I have read of *Cæsar*, that having prepared a great feast for his Nobles and Friends, it so fell out that the day appointed was extream foul, that nothing could be done to the honour of their meeting, whereupon he was so displeased and enraged that he commanded all

all them that had bows, to ſhoot up their arrows at *Jupiter* (their chief God) as in defiance of him for that rainy weather, which when they did, their arrows fell ſhort of Heaven, and fell upon their own heads, ſo that many of them were very ſorely wounded: So all our mutterings and murmurings, which are as ſo many arrows ſhot at God himſelf, they will return upon our pates, hearts; they reach not him but they will hit us; they hurt not him, but they will wound us, therefore it is better to be mute, than to murmur; it is dangerous to provoke a conſuming fire, *Heb.* 12. *ult.*

Irenæus calleth murmurers, *ora Diaboli*, the Devils mouth. Job. 1. 8. 9 Luke. 11. 31.-34. 1 Cor. 28. 10.

Fifthly, Conſider, That murmuring is the Devils Image, ſin and puniſhment: Satan is ſtill a murmuring, he murmurs at every mercy that God beſtows, at every dram of grace he gives: he murmurs at every ſin he pardons, and at every ſoul he ſaves: a ſoul cannot have a good look

from Heaven: nor hear a good word from Heaven, nor receive a Love-letter from Heaven, but Satan murmurs at it: he murmurs and mutters at every act of pitying grace, and at every act of preventing grace, and at every act of supporting grace, and at every act of strengthning grace, and at every act of comforting grace that God exercises towards poor souls, he murmurs at every sip, at every drop, at every crumb of mercy that God bestows. *Cyprian*, *Aquinas* and others conceive, that the cause of Satans banishment from Heaven, was his grieving and murmuring at the dignity of man, whom he beheld made after Gods own Image, insomuch that he would relinquish his own glory, to devest so noble a Creature of Perfection, and rather be in Hell himself, than see *Adam* placed in Paradise. But certainly after his fall, murmuring and envy at mans innocency and felicity, put him upon attempting to plunge man

Gen. 31.

Satan can never be quiet, (nec victor, nec victus) *neither conquered nor conqueror.*

man into the bottomleſs gulfe of ſin and miſery, he knowing himſelf to be damned, and loſt for ever, would needs try all ways how to make happy man æternally unhappy. Mr. *Howel* tells it as a ſtrange thing that a Serpent was found in the heart of an *Engliſhman* when he was dead; But alas! this old Serpent was by ſad experience found to have too much power in the heart of *Adam* whilſt alive, and whilſt in the heighth of all his glory and excellency. Murmuring is the firſt-born of the Devil, and nothing renders a man more like to him than murmuring. *Conſtantine's* Sons did not more reſemble their Father, nor *Ariſtotles* Scholars their Maſter; nor *Alexanders* Souldiers their General, than murmurers do reſemble Satan. And as murmuring is Satans ſin, ſo it is his puniſhment: God hath given him up to a murmuring ſpirit, nothing pleaſes him; all things go againſt him, he is perpetually a muttering and mur-

murmuring, at perſons or things: Now, Oh what dreadful thing is it to bear Satans image upon us! and to be given up to be the Devils puniſhment! it were better not to be, than thus to given up; and therefore ceaſe from murmuring, and ſit mute under your foreſt tryals. But

Sixthly, Conſider, That murmuring is a mercy imbittering ſin, a mercy-ſouring ſin. As put the ſweeteſt things into a ſoure veſſel, it ſours them, or put them into a bitter veſſel, and it imbitters them; murmuring puts gall and wormwood into every cup of mercy, that God gives into our hands. As holy ſilence gives a ſweet taſte, a delightful reliſh to all a mans mercies; ſo murmuring imbitters all; the murmurer can take no ſweetneſs in his ſweeteſt morſels, Job. 26.6. every mercy, every morſel taſtes like the white of an Egg to him. this mercy, ſaith the murmurer, is not tooth-ſome, nor that mercy is not

not wholſome; here is a mercy wants ſalt, and there is a mercy wants ſauce. A murmurer can taſte no ſweet, can feel no comfort, he can take no delight in any mercy he enjoys. The murmurer writes *Marah*, that is bitterneſs upon all his mercies, and he reads and taſtes bitterneſs in all his mercies. All the murmurers Grapes, are Grapes of Gall, and all their cluſters are bitter, *Deut.* 32. 23. *As to the hungry ſoul every bitter thing is ſweet*: So to the murmuring ſoul, every ſweet thing is bitter: The mute Chriſtian can ſuck ſweetneſs from every breaſt of mercy, but the murmurer cries out, Oh it is bitter! Oh theſe breaſts of mercy are dry! Prov. 37. 7.

Seventhly, Conſider, That murmuring is a mercy-deſtroying ſin, a mercy-murthering ſin; murmuring cuts the throat of mercy, it ſtabs all our mercies at the heart, it ſets all a mans mercies a bleeding about him at once. *Numb.* 14. 30.

Doubt-

Doubtleſs ye ſhall not come into the Land concerning which I ſwear to make you dwell therein, ſave Caleb *the Son of* Jephunneh, *and* Joſhua *the Son of* Nun. God promiſes them that they ſhould poſſeſs the holy Land upon the condition of their obedience; this condition they brake, and therefore God was not forſworn, though he cut them off in the Wilderneſs, and kept them out of *Canaan*; but what is the ſin that provokes the Lord to bar them out of the Land of Promiſe, and to cut them off from all thoſe mercies that they enjoyed which entred into the holy Land? why it was their murmuring, as you may ſee, in *verſe.* 1, 2, 3, 26, 27, 28, 29. As you love your mercies, as you would have the ſweet of your mercies, and as you would enjoy the life of your mercies, take heed of murmuring, murmuring will bring a conſumption upon your mercies, it is a worm that will make all your mercies to wither. As there be ſome that love

Pſal. 8. 30. 31. *Deut.* 31. 16. 17.

love their mercies into the grave, and other that plot their mercies into the grave; ſo there be ſome that murmur their Mercies into the Grave. As you would have your Mercies alwayes freſh and green, ſmiling and thriving, as you would have your Mercies to bed and board with you, to riſe up and lye down with you, and in all conditions to attend you: murmur not, murmur not, the mute Chriſtians Mercies are moſt ſweet, and moſt long-liv'd, the murmurers Mercies, like *Jonah*'s Gourd, will quickly wither. Murmuring hath cut the throat of National Mercies, of Domeſtical mercies, and of Perſonal Mercies. and therefore, Oh how ſhould men flye from it as from a Serpent! as from the avenger of blood! yea as from Hell it ſelf!

Eighthly, Conſider, That murmuring unfits the Soul for duty: A murmurer can neither hear to profit, nor pray to profit, nor read *Exod.* 16. 7.--10.

read to profit, nor meditate to profit; the murmurer is neither fit to do good, nor receive good; murmuring unfits the soul for doing of duties, it unfits the soul for delighting in duties, it unfits the soul for communion with God in duties, murmuring fills the soul with cares, fears, distractions, vexations; all which unfits a man for duty. As a holy quietness and calmness of spirit prompts a man to duty; as it makes every duty easie and pleasant to the soul; that murmuring, that unhinges the soul, and indispoſes the soul; so takes of the Charriot Wheels of the soul, that the soul cannot look up to God, nor do for God, nor receive from God, nor wait on God, nor walk with God, nor act Faith upon God, *&c.* Oh therefore as ever you would be in a blessed preparedness, and a blessed fittedness for duty, take heed of murmuring, and sit mute and silent under the afflicting hand of God.

1 Cor. 7. 33. 34. 35.

Prov. 3. 17.

Psal. 40. 12.

2 King. 6. 13.

Is. 26. 9, 10 11.

Ninthly,

Ninthly, Conſider, That murmuring un-mans a man, it ſtrips him of his reaſon and underſtanding; it makes him call evil good and good evil, it puts light for darkneſs, and darkneſs for light, bitter for ſweet, and ſweet for bitter; it calls Saviours deſtroyers, and deliverers murtherers, As you ſee in the murmuring *Iſraelites*; murmuring un-crowns a man; the murmurer may ſay, my Crown is fallen from my head; murmuring ſtrips a man of all his glory, it ſpoils all his excellency, it deſtroys the nobility of man, it ſpeakes him out to be a baſe ignoble Creature: murmuring clouds a mans underſtanding, it perverts his judgment, it puts out the eye of reaſon, it ſtupifies his Conicience, it ſours the heart, diſorders the will, and diſtempers the affections; it be-beaſts a man, yea it ſets him below the beaſts that periſheth: for he were better be a beaſt, than be like a beaſt; the murmurer is the Hieroglyphick of

*Iſa.*5.18. 19,20.

*Exod.*14. 15.16. *Chapters, Lam.*3,16.

of olly, he is a comprehenſive vanity, he is a man and no man, he is ſottiſh and ſenſleſs, he neither underſtands God nor himſelf, nor any thing as he ſhould: he is the man that muſt be ſent to School, to learn of the Beaſts of the Field, and the Birds of the Air, and the creeping things of the Earth, how to ceaſe from murmuring, and how to be mute. Ah Sirs! as you would have the name, the honour, the reputation of being men, I ſay men, Take heed of murmuring, and ſit ſilent before the Lord.

Iſa.3.8. Jer.7.6. Mat.6. Prov.6.

Tenthly, Murmuring is a time-deſtroying ſin: Ah the precious time that is buried in the grave of murmuring! when the murmurer ſhould be a praying, he is a murmuring againſt the Lord; when he ſhould be a hearing, he is a murmuring againſt Divine Providences; when he ſhould be a reading, he is a murmuring againſt inſtruments; the murmurer ſpends

ſpends much precious time in muſing, in muſing how to get out of ſuch a trouble, how to get off ſuch a yoke, how to be rid of ſuch a burden, how to revenge himſelf for ſuch a wrong, how to ſupplant ſuch a perſon, how to reproach thoſe that are above him, and how to affront thoſe that are below him; and a thouſand other ways murmurers have to expend that precious time, that ſome would redeem with a world. As Queen *Elizabeth* on her death bed, cried out, *Time, time, a world of wealth for an inch of time.* The murmurer laviſhly and profuſely trifles away that precious time, that is his greateſt intereſt in this world to Redeem, *Epheſ.* 5. 16. Every day, every hour in the day, is a talent of time, and God expects the improvement of it, and will charge the non-improvement of it upon you at laſt. *Cæſar* obſerving ſome Ladies in *Rome* to ſpend much of their time in making much of little Dogs and Monkeys, asked

Sumptus pretioſiſſimus tempus: Time is of precious coſt, ſaith *Theophraſtus.*

Rev. 2. 21. 1 Pet. 1. 2

Plutarch in the life of *Pericles.*

asked them whether the women in that Country had no Children to make much of? Ah murmurers! murmurers, you who by your murmuring, trifle away so many godly hours, and seasons of mercy? have you no God to honour? have you no Christ to beleive in? have you no hearts to change, no sins to be pardoned? no souls to save, no Hell to escape? no Heaven to seek after? Oh! if you have; why do you spend so much of your precious time in murmuring against God, against men, against this or that thing? Eternity rides upon the back of time. *Hoc est momentum*, this is the moment; if it be well improved, you are made for ever, if not, you are undone for ever.

Aut malè aut nihil, aut aliud agendo.

I have read of *Archias* a *Lacedemonian*, that whilst he was rioting and quaffing in the midst of his cups, one delivers him a Letter purposely to signifie that there were some that lay in wait to take away his life, and withall desires him

Plutarch.

to

to read it pleaſantly, becauſe it was a ſerious buſineſs and matter of high concernment to him. Oh! ſaid he, *ſeria cras*, I will think of ſerious things to morrow, but that night he was ſlain. Ah murmurer! ceaſe from murmuring to day, or elſe thou mayeſt be for ever undone by murmuring to morrow; the old ſaying, *nunc aut nunquam*, now or never: So ſay I, now nor never, now or never, give over murmuring, and let it ſwallow up no more of your precious time; what would not many a murmurer give for one of thoſe days, yea, for one of thoſe hours which he hath trifled away in murmuring, when it is a day too late?

The *Rabbins* glory in this conceit, that a man hath ſo many bones, as there be letters in the Decalogue, and juſt ſo many joynts and members, as there be days in the year, to ſhew, that all our ſtrength and time ſhould be expended in Gods ſervice Ah-

mur-

murmurers! you will gain more by one dayes faithful ſerving of God, then ever you have gained by murmuring againſt God: But

E'leventhly, Conſider this Chriſtians, that of all men in the world, you have leaſt cauſe, yea no cauſe to be murmuring and muttering under any diſpenſation that you meet with in this world. Is not God thy portion! *Chryſoſtome* propounds this quæſtion, *Was* Job *miſerable when he had loſt all that God had given him?* and gives this Anſwer: *No, he had ſtill that God that gave him all.* Is not Chriſt thy treaſure? is not Heaven thine inheritance? and wilt thou murmur? haſt thou not much in hand, and more in hope? haſt thou not much in poſſeſſion, but much more in reverſion, and wilt thou murmur? hath not God given thee a changed heart, a renewed nature, and a ſanctified ſoul? and wilt thou murmur?

*Lam.*3.24 *Eph.*3.8. 1 *Pet.*1.3. 4 Chryſoſt. Hom 4 de Patientia. Jobi.

mur? hath he not given thee himſelf to ſatisfie thee? his Son, to ſave thee? his Spirit to lead thee? his grace, to adorn thee? his covenant, to aſſure thee? his mercy, to pardon thee? his righteouſneſs, to cloath thee? and wilt thou murmur? hath he not made thee a Friend, a Son, a Brother, a Bride, an Heir? and wilt thou murmur? hath not God often turned thy water into wine, thy braſs into ſilver, and thy ſilver into gold? and wilt thou murmur? when thou waſt dead, did not he quicken thee? and when thou waſt loſt, did not he ſeek thee? and when thou waſt wounded, did not he heal thee? and when thou wert falling, did not he ſupport thee? and when thou wert down, did not he raiſe thee? and when thou wert ſtaggering, did not he eſtabliſh thee? and when thou wert erring, did not he reduce thee? and when thou wert tempted, did not he ſuccour thee? and when thou wert in dangers, did no the deliver

Omne bonum in ſummo bono.

God is all, in all, and all without all.

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Plutarch.

to

to read it pleaſantly, becauſe it was a ſerious buſineſs and matter of high concernment to him. Oh! ſaid he, *ſeria cras*, I will think of ſerious things to morrow, but that night he was ſlain. Ah murmurer! ceaſe from murmuring to day, or elſe thou mayeſt be for ever undone by murmuring to morrow; the old ſaying, *nunc aut nunquam*, now or never: So ſay I, now nor never, now or never, give over murmuring, and let it ſwallow up no more of your precious time; what would not many a murmurer give for one of thoſe days, yea, for one of thoſe hours which he hath trifled away in murmuring, when it is a day too late?

The *Rabbins* glory in this conceit, that a man hath ſo many bones, as there be letters in the Decalogue, and juſt ſo many joynts and members, as there be days in the year, to ſhew, that all our ſtrength and time ſhould be expended in Gods ſervice Ah-

mur-

murmurers! you will gain more by one dayes faithful serving of God, then ever you have gained by murmuring against God: But

E'leventhly, Consider this Christians, that of all men in the world, you have least cause, yea no cause to be murmuring and muttering under any dispensation that you meet with in this world. Is not God thy portion! *Chrysostome* propounds this quæstion, *Was* Job *miserable when he had lost all that God had given him?* and gives this Answer: *No, he had still that God that gave him all.* Is not Christ thy treasure? is not Heaven thine inheritance? and wilt thou murmur? hast thou not much in hand, and more in hope? hast thou not much in possession, but much more in reversion, and wilt thou murmur? hath not God given thee a changed heart, a renewed nature, and a sanctified soul? and wilt thou murmur?

*Lam.*3.24 *Eph.*3.8. 1*Pet.*1?.4 Chrysost. Hom 4 de Patientia. Jobi.

mur? hath he not given thee himſelf to ſatisfie thee? his Son, to ſave thee? his Spirit to lead thee? his grace, to adorn thee? his covenant, to aſſure thee? his mercy, to pardon thee? his righteouſneſs, to cloath thee? and wilt thou murmur? hath he not made thee a Friend, a Son, a Brother, a Bride, an Heir? and wilt thou murmur? hath not God often turned thy water into wine, thy braſs into ſilver, and thy ſilver into gold? and wilt thou murmur? when thou waſt dead, did not he quicken thee? and when thou waſt loſt, did not he ſeek thee? and when thou waſt wounded, did not he heal thee? and when thou wert falling, did not he ſupport thee? and when thou wert down, did not he raiſe thee? and when thou wert ſtaggering, did not he eſtabliſh thee? and when thou wert erring, did not he reduce thee? and when thou wert tempted, did not he ſuccour thee? and when thou wert in dangers, did no the deliver

Omne bonum in ſummo bono.

God is all, in all, and all without all.

deliver thee? and wilt thou murmur? what thou that art so highly advanced and exalted above many thousands in the world? Murmuring is a black garment, and it becomes none so ill as Saints.

Twelfthly and lastly, Consider That murmuring makes the life of man invisibly miserable; every murmurer is his own Executioner: Murmuring vexes the heart, it wears and tears the heart, it inrages and inflames the heart, it wounds and stabs the heart; every murmurer is his own Martyr, every murmurer is a murtherer, he kills many at once, *viz.* his joy his comfort, his peace, his rest, his soul no man so inwardly miserable, as the murmurer; no man hath such inward gripes and griefs as he such inward bitterness, and heaviness, as he, such inward contentions and combustions, as he, every murmurer is his own tormentor; murmuring is a fire within

within, that will burn up all, it is an earthquake within, that will overturn all, it is a diſeaſe within, that will infect all, it is poyſon within, that will prey upon all. And thus I have done with thoſe Motives that may perſwade us not to murmur nor mutter, but to be mute and ſilent under the greateſt afflictions, the ſaddeſt providences, and ſharpeſt tryals that we meet with in this world.

I ſhall now addreſs my ſelf to anſwer thoſe objections, and to remove thoſe impediments, which hinder poor ſouls from being ſilent and mute under the afflicting hand of God, *&c.*

Object. 1. *Sir, did I but know that I were afflicted in love, I would hold my peace under my affliction, I would ſit mute before the Lord; but Oh! how ſhall I come to underſtand that theſe ſtrokes are ſtrokes of love, that theſe wounds are the wounds of a friend?* I anſwer.

First, *If* thy heart be drawn more out to the Lord by thy afflictions, then the afflictions are in love; if they are so sanctified, as that they draw out thy soul to love the Lord more, and to fear the Lord more, and to please the Lord more, and to cleave to the Lord more, and to wait on the Lord more, and to walk with the Lord more, then they are in love, Oh! then they are the wounds of a friend indeed. It is reported of the Lioness, that she leaves her young whelps till they have almost killed themselves with roaring and yelling, and then at the last gasp, when they have almost spent themselves, she releives them, and by this means they become more couragious: and so if the afflictions that are upon us do encrease our courage, strengthen our patience, raise our faith, enflame our love and enliven our hopes, certainly they are in love, and all our wounds, are the wounds of a friend.

Psal. 18. 1. --8.
Psal. 116. 1, 2, 3, 4, 5.
Psal .119. 67, 91.
Isa. 38.

But

Secondly

Secondly, If you are more careful and ſtudious how to glorifie God in the affliction, and how to be kept from ſinning under the affliction, than how to get out of the affliction; then certainly your affliction is in love: where God ſmites in love, there the ſoul makes it his ſtudy how to glorifie God, and how to lift up God, and how to be a name and an honour to God; the daily language of ſuch a ſoul under the Rod, is this, Lord ſtand by me that I ſin not, uphold me that I ſin not, ſtrengthen me that I ſin not; he that will not ſin to repair and make up his loſſes, though he knew aſſuredly that the committing of ſuch a ſin would make up all again, he may conclude that his affliction is in love.

Dan. 3. *and* 3 *chapt. Heb.* 11.

Ioſh. 7 7, 8 9, 10.

I have read of a noble man, whoſe Son and Heir was ſuppoſed to be bewitched, and being adviſed to go to ſome wizard or cunning man (as they are called) to have ſome help for his Son, that

he might be unwitched again, he answered: O by no means, I had rather the Witch should have my Son, than the Devil; his Son should suffer, rather then he would sin him out of his sufferings. He that will not break the hedge of a fair command to avoid the foul way of some heavy affliction, may well conclude, that his affliction is in love. Christians! what say you when you are in the Mount? do you thus bespeak the Lord? Lord, take care of thy glory, and let me rather sink in my affliction than sin under my affliction; if this be the bent and frame of thy heart, it is certain the affliction that is upon thee is in love: The Primitive times afforded many such brave spirits, though this age affords but few.

Thirdly, If you enjoy the special presence of God with your spirits in your affliction, then your affliction is in love. *Isa.* 43. 2. *When thou passest through the waters,*

Psal. 23. 4. 5, 6.

I will be with thee, and thorow the Rivers, they ſhall not overflow thee: when thou walkeſt thorow the fire, thou ſhalt not be burnt, neither ſhall the flames kindle upon thee. Haſt thou a ſpecial Preſence of God with thy Spirit, ſtrengthening of that, quieting of that, ſteeling of that, ſatisfying of that, chearing and comforting of that? Pſal. 94. 19. *In the multitude of my thoughts,* that is of my troubled, intricated, inſnared, intertwined, and perplexed thoughts (as the branches of a tree by ſome ſtrong wind are twiſted one within another, as the Hebrew word properly ſignifies) *thy comforts delight my ſoul.* Here's a Preſence of God with his ſoul, here's comforts and delights that reach the ſoul, here's a cordial to ſtrengthen his Spirit. When all things went croſs with *Andronicus* the old Emperour of *Conſtantinople*, he took a Pſalter into his hand, and opening the ſame, he lighted upon *Pſal.* 68. 14. *When the Almighty ſcattered Kings, they*

The buſh which was a type of the Church, conſumed not all the while it burned with fire, becauſe God was in the midſt of it.

Knowls *Turk Hiſt.* p. 164.

ſhall be white as ſnow in Salmon; which Scripture was a Mighty Comfort, and Refreſhment to his ſpirit: Now you are to remember, that *Salmon* ſignifies ſhady and dark, ſo was this Mount, by the reaſon of many lofty fair-ſpread trees, that were near it, but made lightſom by ſnow that covered it: So that to be white as ſnow in *Salmon*, is to have joy in affliction, light in darkneſs, Mercy in Miſery, *&c.* And thus God was to the Pſalmiſt, as ſnow in *Salmon*, in the midſt of his greateſt afflictions. When *Paul* would wiſh his dear Son *Timothy*, the beſt Mercy in all the World; the greateſt Mercy in all the World, the moſt comprehenſive Mercy in all the World, a Mercy that carries the vertue, value, and ſweetneſs of all Mercies in it, he wiſhes the Preſence of God with his ſpirit, 2*Tim.* 4. 22. *The Lord Jeſus Chriſt be with thy Spirit*, in point of honour, in point of profit and pleaſure, in point of ſafety and

and ſecurity, and in point of comfort and joy; it is the greateſt bleſſing and happineſs in this World, to have the Preſence of God with our ſpirits, eſpecially in times of trials, 2*Cor.* 4. 16. *For which cauſe we faint not, but through our outward man periſh, yet the inward man is renewed day by day.* By the outward man you are to underſtand, not meerly our bodies, but our perſons, eſtates, and outward condition in this World, and by the inward man, you are to underſtand our ſouls, or perſons conſidered according to our ſpiritual eſtate. Now, when the inward man gains new ſtrength by every new trouble, when as troubles, preſſures, afflictions and tribulations are encreaſed, a Chriſtians inward ſtrength is encreaſed alſo; when his afflictions are in love, when the Preſence of God is with our inward man, chearing, comforting, encouraging, ſtrengthening, and renewing of that, we may ſafely conclude, that all theſe

trials, though they are never so sharp and smart, yet they are in love.

I have read of a company of poor Christians that were banished into some remote parts, and one standing by seeing them pass along, said: that it was a very sad condition those poor people were in, to be thus hurried from the society of men, and to be made companions with the beasts of the field, true, said another: it were a sad condition indeed, if they were carried to a place, where they should not find their God: but let them be of good chear, God goes along with them, and will exhibit the comforts of his Presence whithersoever they go: the presence of God with the spirits of his people, is a breast of comfort that can never be drawn dry, it is an everlasting spring that will never fail. Well, Christian, thou art under many great troubles, many sore tryals, but tell me, doth God give into thy soul such cordials

Heb. 13.5. 6. *Isa.* 40. 29.30.31.

cordials, ſuch ſupports. ſuch comforts, and ſuch refreſhments, that the world knows not of? O then certainly thy affliction is in love.

Fourthly; If by your affliction you are made more conformable to Chriſt in his vertues, then certainly your afflictions are in love. Many are conformable to Chriſt in their ſufferings, that are not made conformable to Chriſt in his vertues by their ſufferings: many are in poverty, neglect, ſhame, contempt, reproach, *&c.* like to Chriſt who yet by theſe are not made more like to Chriſt, in his meekneſs, humbleneſs, heavenlyneſs, holineſs, righteouſneſs, faithfulneſs, fruitfulneſs, goodneſs, contentedneſs, patience, ſubmiſſion, ſubjection: Oh but if in theſe things you are made more like to Chriſt, without all peradventure your afflictions are in love. If by afflictions the ſoul be led to ſhew forth or to preach forth the vertues of Chriſt, as that word imports,

Witneſs Judas, Demas, *and thoſe in the ſixth of* John *and many Quakers, and other deluded people among us at this day.*

Exaggeiese, Publickly to set forth.

in that 1 *Pet.* 2. 9. then certainly those afflictions are in love; for they never have such an operation, but where they are set on by a hand of love; when God strikes as an enemy, there all those strokes do but make a man more an enemy to God, as you see in *Pharaoh* and others; but when the strokes of God are the strokes of love, Oh! then they do but bring the soul neareſt Christ, and transform the soul more and more into the likeness of Christ; if by thy afflictions thou art made more holy, humble, heavenly, *&c.* they are in love. Every afflicted Christian should strive to be honoured with that Elogy of *Salvian*, *Singularis domini præclarus imitator*, An excellent Disciple of a singular Master. But

Isa. 26. 8. 9, 10. *Jer.* 6. 3. *Amos.* 6. 1. *init.*

Job. 34. 31. 32.

Fifthly, If by outward afflictions thy soul be brought more under the inward teachings of God doubtless thy afflictions are in love. *Psal.* 94. 12. *Blessed is the man whom*

whom thou chaſteneſt, O Lord! and and teacheſt him out of thy Law. All the chaſtening in the world, without divine teaching, will never make a man bleſſed; that man that finds correction attended with inſtruction, and laſhing with leſſoning is a happy man. If God by the affliction that is upon thee, ſhall teach thee how to loath ſin more, how to trample upon the world more, and how to walk with God more, thy afflictions are in love; if God ſhall teach thee by afflictions how to dye to ſin more, and how to dye to thy relations more, and how to dye to thy ſelf-intereſt more, thy afflictions are in love, if God ſhall teach thee by afflictions how to live to Chriſt more, how to lift up Chriſt more, and how to long for Chriſt more, thy afflictions are in love; if God ſhall teach thee by afflictions, to get aſſurance of a better life, and to be ſtill in a gracious readineſs, and preparedneſs for the day of thy death, thy af-

afflictions are in love, if God shall teach thee by afflictions how to mind Heaven more, how to live in Heaven more, and how to fit for Heaven more, thy afflictions are in love; if God by afflictions shall teach thy proud heart how to lye more low, and thy heard heart how to grow more humble, and thy censorious heart how to grow more charitable, and thy carnal heart how to grow more spiritual, and thy froward heart how to grow more quiet, *&c.* thy afflictions are in love. When God teaches thy reins as well as thy brains, thy heart as well as thy head, those lessons, or any of these lessons thy afflictions are in love *Pambo* an illiterate dunce, as the Historian terms him, was a learning that one lesson, *I said I will take heed to my ways that I sin not with my tongue*, nineteen years, and yet had not learned it. Ah! it is to be feared that there are many who have been in the school of affliction above this nineteen years,

Socrat. l. 4. c. 18.

and

and yet have not learned any ſaving leſſon all this while; ſurely their afflictions are not in love, but in wrath; where God loves, he afflicts in love, and where-ever God afflicts in love, there he will, firſt or laſt, teach ſuch ſouls ſuch leſſons as ſhall do them good to all eternity. But

Sixthly, *If* God ſuit your burdens to your backs, your trials to your ſtrength, according to that golden promiſe, 1 *Corinth.* 10. 13, your afflictions are in love. *There hath no temptation taken you, but ſuch as is common to man: but God is faithful, who will not ſuffer you to be tempted, above what ye are able; but will with the temptation alſo make a way to eſcape, that ye may be able to bear it.* When Gods ſtrokes and a Chriſtians ſtrength are ſuited one to another, all is in love; let the load be never ſo heavy that God lays on, if he put under his everlaſting arms, all is in love. As *Ægypt* had many venemous

Iſa. 27. 8. *Jer.* 30. 11 *ch.* 46. 28.

Gen. 49. 23, 24.

mous creatures, ſo it had many antidotes againſt them; when God ſhall lay antidotes into the ſoul againſt all the afflictions, that befal a Chriſtian, then they are all in love: it is no matter how heavy the burden is, if God gives a ſhoulder to bear it, all is in love; it is no matter how bitter the cup is, if God give courage to drink it off; it is no matter how hot the furnace is, if God gives power to walk in the midſt of it, all is in love.

Seventhly, If thou art willing to lye in the furnace till thy droſs be conſumed, if thou art willing that the plaiſter ſhould lye on (though it ſmart) till the cure be wrought, if thou art willing that the Phyſick ſhould work (though it makes thee ſick) till the humours be expelled, all is in love. *Cain*, and *Saul*, and *Pharaoh*, were all for the removing away of the ſtroke, the affliction; they cry not out, our ſins are greater than we

Job. 23. 10. *Mic.* 7. 9

are

are able to bear, but they cry out, our puniſhment is greater than we are able to bear; they cry not out, Lord take away our ſins, but Lord remove the ſtroke of thy hand. Oh! but when an affliction comes in love upon a ſoul, the language of that ſoul is this, Lord remove the cauſe, rather than the effect, the ſin, rather than the puniſhment, my corruption, rather than my affliction: Lord, what will it avail me, to have the ſore skinned over, if the corrupt matter ſtill remain in? there is no evil, Lord, to the evil of ſin, and therefore deliver me rather from the evil of ſin, than the evil of ſuffering. I know, Lord, that affliction cannot be ſo diſpleaſing to me, as ſin is diſhonourable and diſpleaſing to thee; and therefore Lord lett me ſee an end of my ſin, though in this world I ſhould never ſee an end of my ſorrows; Oh! let me ſee an end of my corruptions though I ſhould never ſee an end of

Gen. 4. 13. *Iſa.* 28. 1. 6. *ch.* 59. 9--17. *Exod.* 7. 8, 9, 10. *chapters.*

of my corrections, Lord, I had rather have a cure for my heart, than a cure for my head; I had rather be made whole and ſound within, than without; I had rather have a healthy ſoul, than a healthy body, a pure inſide, than a beautiful outſide; if this be the ſetled frame and temper of thy ſpirit: certainly thy afflictions are in love.

There was one, who being under marvellous great pains and torments in his body (occaſioned by many ſore diſeaſes that were upon him) cryed out, had I all the world I would give it for eaſe, and yet for all the world, *I* would not have eaſe, till the cure be wrought: ſure his afflictions were in love; the firſt requeſt, the great requeſt, and the laſt requeſt of a ſoul afflicted in love, is, a cure Lord, a cure Lord, a cure Lord, of this wretched heart, and this ſinful life, and all will be well, all will be well.

Eighthly,

Eightly and laſtly, if you live a life of Faith in your afflictions, then your afflictions are in love, Now, what is it to live by Faith in affliction, but to live in the exerciſing of Faith upon thoſe precious promiſes that are made over to an afflicted condition? God hath promiſed to be with his people in their afflictions, *Iſa.*43. 2. 3. he hath promiſed to ſupport them under their afflictions, *Iſa.* 41.10. he hath promiſed to deliver his people out of their afflictions, *Pſal.* 50. 15. he hath promiſed to purge away his peoples ſins by affliction, *Iſa.* 1. 25. he hath promiſed to make his people more partakers of his holineſs by affliction, *Heb.* 22. 10. he hath promiſed to make affliction an inlet to a more full and ſweet enjoyment of himſelf, *Hoſ.*2.14. he hath promiſed that he will never leave nor forſake his people in their afflictions, *Heb.* 13. 5, 6. he hath promiſed that all their afflictions ſhall work for their good,

Theſe following Promiſes have been choice cordials to many Chriſtians under ſore diſtreſſes.
Iſa. 57.15.
ch. 41.10.
1 Tim 1.1.
John 19. 27, 28, 29.
Iſa. 29.3.
Mat. 11. 28.
1 Joh.3.14.

good, *Zach.* 13. 9. *Rom.* 8. 28. Now if thy faith be drawn forth to feed upon these Promises, if these be heavenly Manna to thy Faith, and thy soul lives upon them, and sucks strength and sweetness from them, under all the trials and troubles that are upon thee, thy afflictions are in love.

A Bee can suck Honey out of a Flower, which a fly cannot: If thy Faith can extract comfort and sweetness in thy saddest distresses, out of the breasts of precious Promises, and gather one contrary out of another; Honey out of the Rock, thy afflictions are in love. The Promises are full breasts, and God delights that Faith should draw them, they are *Pabulum fidei*, *& anima fidei*, the food of Faith, and the very soul of Faith: they are an everlasting spring that can never be drawn dry, they are an inexhaustible treasure, that can never be exhausted, they are the Garden of Paradise, and full of such choice flowers, that will

Deut. 32. 13.

As the Mother delights that the Child should draw hers.

will never ſade, but be always freſh, ſweet, green and flouriſhing; and if in the day of affliction they prove thus to thy ſoul, thy afflictions are in love. *Sertorius* paid what he promiſed with fair words, but ſo doth not God; men many times eat their words, but God will never eat his, all his Promiſes in Chriſt are *Yea*, and in him *Amen*. Hath he ſpoken it, and ſhall it not come to paſs? if in all thy troubles thy heart be drawn forth to act Faith upon the Promiſes, thy troubles are from love. And thus much by way of Anſwer to the firſt Objection. *Plutarch.* 1 *Cor.* 1. 20.

Object. 2. *Oh but Sir! The Lord hath ſmitten me in my neareſt and deareſt comforts and contentments, and how then can I hold my Peace? God hath taken away a husband, a wife, a child, an only child, a boſom-friend, and how then can I be ſilent,* &c?

Anſw. To this *I* Anſwer, Firſt,

If God did not ſtrike thee in that Mercy which was near and dear unto thee, it would not amount to an affliction; that is not worthy of the name of an affliction, that doth not ſtrike at ſome boſome Mercy, that trouble is no trouble that doth not touch ſome choice contentment: that ſtorm is no ſtorm, that only blows of the leaves but never hurts the fruit that thruſt is no thruſt, that only touches the cloaths, but never reaches the skin: that cut is no cut that only cuts the hatt but never touches the head: neither is that affliction any affliction, that only reaches ſome remote enjoyment, but never reaches a *Joſeph*, a *Benjamin*, &c.

Secondly, The beſt Mercy is not too good for the beſt God: the beſt of the beſt, is not good enough for him who is goodneſs it ſelf? the beſt child, the beſt yoke-fellow, the beſt friend the beſt Jewel in all thy Crown muſt be rea-

readily reſigned to thy beſt God there is no Mercy, no enjoyment, no contentment worthy of God, but the beſt; the milk of Mercy is for others, the cream of Mercy is due to God; the choiceſt, the faireſt, and the ſweeteſt flowers, are fitteſt for the boſome of God; if he will take the beſt flower in all the Garden, and plant it in a better ſoil, haſt thou any cauſe to murmur, wilt thou not hold thy peace? *Iſa.* 34. 22. --25. *Mal.* 1. 13. 14.

Thirdly, Your near and dear Mercies were firſt the Lords, before they were yours, and alwayes the Lords more than they were yours. When God gives a mercy, he doth not relinquiſh his own right in that Mercy, 1*Chron.* 29. 14. *All things come of thee, and of thine own have we given thee.* The ſweet of Mercy is yours, but the ſoveraign right to diſpoſe of your Mercies is the Lords. *Quicquid es, debes creanti; quicquid potes, debes redimenti. Bern.* Whatſoever thou art, thou oweſt

oweſt to him that made thee; and whatſoever thou haſt, thou oweſt to him that redeemed thee. You ſay it is but juſt and reaſonable that men ſhould do with their own as they pleaſe, and is it not juſt and reaſonable, that God, who is Lord Paramount, ſhould do with his own as he pleaſes? doſt thou believe that the great God may do in Heaven what he pleaſes? and on the Seas what he pleaſes? and in the Nations and Kingdoms of the world what he pleaſes? and in thy heart what he pleaſes? and doſt thou not beleive that God may do in thy houſe what he pleaſes, and do with thy Mercies what he pleaſes? *Job.* 9. 12. *Behold he taketh away*, or he ſnatcheth away (it may be a husband, a wife, a child, an eſtate) *who can hinder him? who will ſay unto him, what doeſt thou?* who dares cavil againſt God? who dares queſtion that God that is unqueſtionable? that chief Lord that is uncontroleable, and who may do with his own

Job plainly alludes to Gods taking away his children, ſervants and cattel.

own what he pleaſeth. *Daniel*, 4. 35. *And all the inhabitants of the earth are reputed as nothing: and he doth according to his will, in the Army of Heaven, and among the inhabitants of the earth, and none can ſtay his hand, or ſay unto him, what doeſt thou?* Where is the Prince, the Peaſant, the Maſter, the Servant the Husband, the Wife, the Father, the Child, that dares ſay to God, what doeſt thou? In matters of Arithmetical Accounts, ſet one againſt ten, ten againſt a hundred, a hundred againſt a thouſand, a thouſand againſt ten thouſand, although there be great odds, yet there is ſome compariſon; but if a man could ſet down an infinite number, then there could be no compariſon at all, becauſe the one is infinite, the other infinite; ſo ſet all the Princes and Powers of the earth in oppoſition to God, they ſhall never be able to withſtand him. It was once the ſaying of *Pompey*, that with one ſtamp of his foot he could raiſe

Iſa. 45. 9.

Plutarch in vita Pompei.

raiſe all *Italy* in Arms; but let the great God but ſtamp with his foot, and he can raiſe all the world in Arms, to own him, to contend for him, or to revenge any affronts that by any are put upon him, and therefore who ſhall ſay unto him, what doeſt thou? water is ſtronger than earth, fire ſtronger than water, Angels ſtronger than men, and God ſtronger then them all; and therefore who ſhall ſay unto God, what doeſt thou? when he takes their neareſt and their deareſt Mercies from them? But

Fourthly, it may be thou haſt not made a happy improvement of thy near and dear Mercies whilſt thou enjoyedſt them: thou haſt been taken with thy Mercies, but thy heart hath not been taken up in the improvement of them; there are many who are very much taken with their mercies, who make no conſcience of improving their Mercies; have thy near and dear Mercies been a ſtar to lead thee

to

to Chriſt? have they been a cloud by day, and a Pillar of light by night, to lead thee towards the heavenly *Canaan?* have they been a *Jacob*'s Ladder to thy ſoul? haſt thou by them been provoked to give up thy ſelf to God as a living Sacrifice? haſt thou improved thy near and dear mercies to the enflaming of thy love to God? to Rom. 12. 1
the ſtrengthning of thy confidence in God? to the raiſing of thy communion with God? and to the engaging of thy heart to a more cloſe and circumſpect walking before God? &c. if thou haſt not thus improved them, thou haſt more cauſe to be mute, than to murmur, to be ſilent, than to be impatient, to fall out with thy ſelf, than to fall out with thy God. Children and Fools are taken with many things, but improve nothing; ſuch Children and Fools are moſt men, they are much taken with their mercies, but they make no improvement of their mercies; and therefore no wonder if

God ſtrip them of their mercies. The Candle of mercy is ſet up, not to play by, but to work by.

Lib. 18. *c.* 3 *Pliny* ſpeaks of one *Creſſinus*, who improved a little piece of ground to a far greater advantage, than his neighbours could a greater quantity of Land, thereupon he was accuſed of witchcraft, but he to defend himſelf, brought into the Court, his Servants and their working tools, and ſaid: *Veneficia mea Quirites hæc ſunt*, theſe are my Witch-crafts, (O ye *Romans*) theſe ſervants, and theſe working-tools, are all the Witch-craft that I know of; when the people heard this plea, with one conſent they acquitted him, and declared him not guilty; and ſo his little piece of ground was ſecured to him: there is no way to ſecure your mercies, but by improving of them; there is nothing that provokes God to ſtrip you of your mercies, like the non-improvement of them, *Matth.* 25. 24,--31. *Take therefore the Talent from him, and*

and give it unto him which hath ten Talents. By ſome ſtroke or other God will take away the mercy that is not improved? If thy ſlothfulneſs hath put God upon paſſing a ſentence of death upon the deareſt mercy, thank thy ſelf, and hold thy peace.

Fifthly, If in this caſe God had made thee a preſident to others, thou muſt have held thy peace, how much more then ſhouldeſt thou be mute when God hath made many others preſidents to thee! Did not God ſmite *Aaron* in his dear and near enjoyments, *Levit.* 10. 1, 2. and doth he not hold his peace? Did not God ſmite *David* in his *Abſalom*, and *Abraham* in his *Sarah*, and *Job* in his Sons, Daughters, Eſtate, and Body, and *Jonah* in his Gourd? art thou more beloved than theſe? *Jonah* 4. 5, 7, 8. no; haſt thou more grace than theſe? no; Haſt thou done more for divine glory than theſe? no; Art thou richer in ſpiritual expe-

riences than theſe? no; haſt thou attained to higher enjoyments, than theſe? no, haſt thou been more ſerviceable in thy generation than theſe? no; haſt thou been more exemplary in thy life and converſation than theſe? no; &c. then why ſhouldſt thou murmur and fret at that which hath been the common lot of the deareſt Saints?

Thongh God hath ſmitten thee in this or that near and dear enjoyment, it is thy wiſdom to hold thy peace; for that God that hath taken away one, might have taken away all. Juſtice writes a ſentence of death upon all *Job*'s Mercies at once, and yet he holds his peace; and wilt not thou hold thine, though God hath crop the faireſt Flower in all thy Garden?

Job 1.

Anytus a young ſpark of *Athens* came Revelling into *Alcibiades* houſe, and as he ſate at ſupper with ſome ſtrangers, he aroſe on a ſudden, and took away one half of

of his place, thereupon the Gueſts ſtormed, and took on at it; he bade them be quiet, and told them, that he had dealt kindly with him, ſince that he had left the one half, whereas he might have taken all: ſo when our hearts begin to ſtorm and take on, when God ſmites us in this near mercy, and in that dear enjoyment: Oh! let us lay the Law of ſilence upon our hearts, let us charge our ſouls to be quiet; for that God that hath taken away one child, might have took away every child, and he that hath taken away one friend, might have taken away every friend, and he that hath taken away a part of thy eſtate, might have taken away thy whole eſtate; therefore hold thy peace, let who will murmur, yet be thou mute.

Sixthly, It may be thy ſins have been much about thy near and dear enjoyments: it may be thou haſt over-loved them, and over-prized them, and over-much delighted thy

ſelf in them; it may be they have often had thy heart, when they ſhould have had but thy hand; it may be that care, that fear, that confidence, that joy that ſhould have been expended upon more noble objects, hath been expended upon them; thy heart, Oh Chriſtian! is Chriſts bed of ſpices,
Luke 2.7. and it may be thou haſt bedded thy mercies with thee, when Chriſt hath been put to lie in an out-houſe, thou haſt had room for them, when thou haſt had none for him, they have had the beſt, when
Gen. 49.4. the worſt have been counted good enough for Chriſt. It is ſaid of *Reuben*, that he went up to his Fathers bed. Ah! how often hath one creature-comfort; and ſometimes another, put in between Chriſt and your ſouls? how often have your dear enjoyments gone up to
Ezek. 23. 17. Chriſts bed? It is ſaid of the *Babylonians*, that they came in to *Aholah* and *Aholibahs* bed of love, may it not be ſaid of your near and dear mercies, that they have come into

Chriſts

Chriſts bed of love, your hearts: they being that bed wherein Chriſt delights to reſt and repoſe himſelf. Now, if a Husband, a Child, a Friend ſhall take up that room in thy ſoul that is proper and peculiar to God, God will either imbitter it, remove it, or be the death of it: If once the love of a wife runs out more to a ſervant, than to her huſband, the Maſter will turn him out of doors, though otherwiſe he were a ſervant worth Gold. The ſweeteſt comforts of this life, they are but like treaſures of Snow; now do but take a handful of Snow, and cruſh it in your hands, and it will melt away preſently, but if you let it lye upon the Ground, it will continue for ſome time; and ſo it is with the contentments of this world; if you graſp them in your hands, and lay them too near your hears, they will quickly melt and vaniſh away, but if you will not hold them too faſt in your hands, nor lay them too cloſe to your hearts, they will abide the *Cant.* 3.7.

longer with you. There are thoſe that love their mercies into their graves, that hug their mercies to death, that kiſs them till they kill them: Many a man hath ſlain his mercies, by ſetting too great a value upon them: Many a Man hath ſunk his Ship of mercy, by taking up in it; over-loved mercies are ſeldom long-liv'd, *Ezek.* 24. 21. —When I take from them the joy of their glory, the deſire of their eyes, and that whereupon they ſet their minds, their ſons and their daughters; the way to loſe your mercies is to indulge them; the way to deſtroy them is to fix your minds and hearts upon them; thou mayſt write bitterneſs and death upon that mercy firſt, that hath firſt taken away thy heart from God. Now, if God hath ſtript thee of that very mercy with which thou haſt often committed ſpiritual Adultery, and Idolatry, haſt thou any cauſe to murmur? haſt thou not rather cauſe to hold thy peace, and to be mute

before

before the Lord? Chriſtians, your hearts are Chriſts Royal Throne, and in this Throne Chriſt will be chief (as *Pharaoh* ſaid to *Joſeph*, Gen. 41. 40.) he will endure no competitor; if you ſhall attempt to Throne the creature, be it never ſo near and dear unto you, Chriſt will dethrone it, he will deſtroy it, he will quickly lay them in a bed of duſt, who ſhall aſpire to his Royal Throne. But

Seventhly, Thou haſt no cauſe to murmur, becauſe of the loſs of ſuch near and dear enjoyments, conſidering thoſe more noble and ſpiritual mercies and favours that thou ſtill enjoyeſt; grant that *Joſeph* is not, and *Benjamin* is not, yet Jeſus is, he is yeſterday, and to day and the ſame for ever; thy union and communion with Chriſt, remains ſtill, the immortal ſeed abides in thee ſtill, the Sun of Righteouſneſs ſhines upon thee ſtill, thou art in favour with God ſtill, and thou art under the anointings of the Spi-

Gen. 42. 36. Heb. 13. 8. 1 Joh. 3. 9.

rit still, and under the influences of Heaven still, *&c.* and why then shouldst thou mutter; and not rather hold thy peace; I have read of one *Dydimus* a godly Preacher who was blind, *Alexander* a godly man once asked him, whether he was not sore troubled and afflicted for want of his sight? Oh yes! said *Dydimus*, it is a great affliction and grief unto me. then *Alexander* chid him, saying: hath God given you the excellency of an Angel, of an Apostle, and are you troubled for that which Rats, and Mice, and brute beasts have? So say I, Ah Christians! hath God blessed you with all spiritual blessings in Heavenly places? hath the Lord given you himself for a portion? hath he given you his Son for your Redemption, and his Spirit for your instruction? and will you murmur? hath he given his grace to adorn you, his promises to comfort you, his ordinances to better you, and the hopes of Heaven to encourage you? and will you mutter?

Ferom.

Ph. 1. 3, 4.

ter? *Paulinus Nolanus*, when his City was taken from him, prayed thus, Lord (ſaid he) let me not be troubled at the loſs of my gold, ſilver, honour, *&c.* for thou art all, and much more than all theſe unto me; in the want of all your ſweeteſt enjoyments. Chriſt will be all in all unto you: My jewels are my husband, ſaid *Phocians* wife, my ornaments are my two ſons, ſaid the Mother of the *Gracchi*, my treaſures are my friends, ſaid *Conſtantius*; and ſo may a Chriſtian under his greateſt loſſes, ſay, Chriſt is my richeſt jewels, my chiefeſt treaſures, my beſt ornaments, my ſweeteſt delights; look what all theſe things are to a carnal heart, a worldly heart, that (and more) is Chriſt to me.

Col. 3.11. *Plutarch in vita Phocion.*

Eighthly, If God by ſmiting thee in thy neareſt and deareſt enjoyments ſhall put thee upon a more thorow ſmiting and mortifying of thy deareſt ſins, thou haſt no cauſe to murmur. God cures *David* of adultery

adultery, by killing his endeared Child. There is some *Dalilah*, some darling, some beloved sin or other, that a Christians Calling, Condition, Constitution, or Temptations leads him to play withal, and to hug in his own bosome, rather than some other. As in a ground that lieth untilled, amongst the great variety of weeds, there is usually some Master-weed that is riser and ranker than all the rest: and as it is in the body of man, that although in some degree or other, more or less, there be a mixture of all the four Elements, not any of them wholly wanting, yet there is some one of them predominant, that gives the denomination, in which regard, some are said to be of a sanguine, some of phlegmatick, some of a cholerick, and some of a melancholick constitution: So it is also in the souls of men, though there be a general mixture and medley of all evil and corrupt qualities, yet there is some one usually that is Paramount, which like

Psal. 18. 23. *Heb.* 12. 1.

like the Prince of Devils, is moſt powerful and prevalent, that ſwayeth, and ſheweth forth it ſelf more eminently, and evidently than any other of them do. And as in every mans body there is a ſeed and principle of death, yet in ſome there is a proneneſs to one kind of diſeaſe more than other, that may haſten death: So, though the root of ſin and bitterneſs hath ſpread it ſelf over all, yet every man hath his inclination to one kind of ſin rather than another, and this may be called a mans proper ſin, his boſome ſin, his darling ſin. Now, it is one of the hardeſt works in this world, to ſubdue and bring under, this boſome ſin. Oh! the Prayers the tears, the ſighs, the ſobs, the groans, the gripes that it will coſt a Chriſtian, before he brings under this darling ſin?

Look upon a Rabbets skin, how well it comes off till it comes to the head, but then what haling and pulling is there before it ſtirs? So it is in the mortifying, in the crucifying

cifying of ſin; a man may eaſily ſubdue and mortifie ſuch and ſuch ſins, but when it comes to the head-ſin, to the Maſter-ſin, to the boſome ſin; Oh! what tugging and pulling is there? what ſtriving and ſtrugling is there, to get off that ſin, to get down that ſin? Now, if the Lord by ſmiting thee in ſome near and dear enjoyment, ſhall draw out thy heart to fall upon ſmiting of thy Maſter ſin, and ſhall ſo ſanctifie the affliction, as to make it iſſue in the mortification of thy boſome corruption; what eminent cauſe wilt thou have rather to bleſs him, than to ſit down and murmur againſt him? and doubtleſs, if thou art dear to God, God will, by ſtriking thy deareſt mercy, put thee upon ſtriking at thy darling-ſin, and therefore hold thy peace, even then when God touches the apple of thine eye.

Ninthly, Conſider, That the Lord hath many ways to make up the loſs of a near and dear mercy

to

to thee; he can make up thy loſs in ſomething elſe that may be better for thee, and he will certainly make up thy loſs, either in kind, or in worth; he took from *David* an *Abſolom*, and he gave him a *Solomon*, he took from him a *Michal*, and gave him a wife *Abigail*, he took from *Job* ſeven ſons and three daughters, and afterwards he gives him ſeven ſons, and three daughters; he took from *Job* a fair eſtate, and at laſt doubled it to him; he removed the bodily Preſence of Chriſt from his Diſciples, but gave them more abundantly of his ſpiritual Preſence, which was far the greater and the ſweeter mercy. If *Moſes* be taken away, *Joſhua* ſhall be raiſed in his room; if *David* be gathered to his Fathers, a *Solomon* ſhall ſucceed him in his Throne; if *John* be caſt into Priſon, rather than the Pulpit ſhall ſtand empty, a greater than *John*, even Chriſt himſelf will begin to preach, he that lives upon God in the loſs of creature-comforts, ſhall find all made up

Mat 19. 27.--*ult.*

The firſt and laſt chapters of Job, compared John 16.7,8. *& Acts* 2.

up in the God of comforts, he ſhall be able to ſay, though my child is not, my friend is not, my yoke-fellow is not, yet my God liveth, and bleſſed be my Rock, *Pſal.* 89. 46. though this mercy is not, and that mercy is not, yet covenant-mercies, yet the ſure mercies of *David* continue, theſe bed and board with me, theſe will to the grave, and to glory with me. 2 *Sam.* 23. 5. I have read of a godly man, who living near a Philoſopher, did often perſwade him to become a Chriſtian: Oh! but ſaid the Philoſopher, I muſt, or may loſe all for Chriſt: to which the good man replied, if you loſe any thing for Chriſt, he will be ſure to repay it a hundred fold; *I* but ſaid the Philoſopher, will you be bound for Chriſt, that if he doth not pay me, you will? Yes, that I will ſaid the good man: So the Philoſopher became a Chriſtian, and the good man entred into bond for performance of covenants; ſometime after it hapned, that the Philoſopher fell

fell ſick on his death-bed, and holding the bond in his hand, ſent for the party engaged, to whom he gave up the bond, and ſaid. Chriſt hath paid all, there is nothing for you to pay, take your bond and cancil it. Chriſt will ſuffer none of his Children to go by the loſs, he hath all, and he will make up all to them; in the cloſe, Chriſt will pay the reckoning; no man ſhall ever have cauſe to ſay, that he hath been a loſer by Chriſt; and therefore thou haſt much cauſe to be mute, thou haſt no cauſe to murmur? though God hath ſnatch'd the faireſt and the ſweeteſt flower out of thy boſome.

Tenthly, How canſt thou tell but that which thou calleſt a near and dear mercy, if it had been continued longer to thee, might have proved the greateſt croſs, the greateſt calamity and miſery that ever thou didſt meet with in this world? Our mercies like choice Wines, many times turns into Vinegar;

The Lamentations of Jeremiah *are a full proof of this.*

negar; our fairest hopes are often blasted, and that every mercy which we sometimes have said should be a staff to support us, have proved a sword to pierce us; how often have our most flourishing mercies withered in our hands? and our bosome contentments been turned into gall and wormwood? If God hath continued the life of *David*'s child to him, it would have been but a living Monument of his sin, and shame, and all that knew the child would have pointed at him, yonder goes *David*'s Bastard, and so have kept *David*'s wound still a bleeding; many Parents who have bought the lives of their children with tears, have lived afterwards to see them take such courses; and come to such dismal ends, as have brought their gray-heads with sorrow to their graves. It had been ten thousand times a greater mercy to many Parents to have buried their children so soon as ever they had been born, than to see them come to such unhappy ends as they often

2 Sa. 12. 16.

This Age affords many sad instances of this nature; who can think of Tyburn, and question it? and of killing and drowning, and say how can this be?

often do. rd Well Chriſtian! it may be the Lo hath taken from thee ſuch a hopeful ſon, or ſuch a dear daughter, and thou ſayeſt, how can I hold my peace? but hearke Chriſtian, hearke, canſt thou tell me, how long thou muſt have trevelled in birth with them again, before they had been born again, before they had been twice born? would not every ſin that they had committed againſt thy gracious God, cauſed a new throw in thy ſoul? would not every temptation that they had fallen before, been as a dagger at thy heart? would not every affliction that ſhould have befallen them, been as a knife at thy throat? what are thoſe pains, and pangs, and throws of child-birth, to thoſe after pains, pangs, and throws that might have been brought up on thee by the ſins and ſufferings of thy Children? Well Chriſtians, hold your peace, for you do not know what thorns in your eyes, what goads in your ſides, nor what ſpears in your hearts, ſuch near

near and dear mercies might have proved, had they been longer continued.

Deut. 32. *v.* 5. *to the end. Jer.* 5. 7, 8, 9. *chap.* 2. 31. *& chap.* 22. 21. *Lo.* 4. 7

Eleventhly, Thou canst not tell how bad thy heart might have proved under the enjoyment of those near and dear mercies that now thou hast lost, *Israel* were very bad whilst they were in the Wilderness, but they were much worse, when they came to possess *Canaan*, that Land of desires; mans blood is apt to rise with his outward good: In the winter, men gird their cloaths close about them, but in the Summer they let them hang loose; in the winter of adversity many a Christian girds his heart close to God, to Christ, to Gospel, to Godliness, to Ordinances, to duties, *&c.* who in the summer of mercy, hangs loose from all.

I have read of the Pine-tree, that if the bark be pulled off, it will last a long time, but if it continue long on, it rots the tree. Ah! how bad,

bad, how rotten, how baſe wou'd many have proved, had not God pu ed off their Bark of health, wealth, friendſhip, *&c.* near and dear relations, they ſtick as cloſe to us, as the bark of a tree ſticks to the tree, and if God ſhould not pull off this bark, how apt ſhould we be to rot and corrupt our ſelves; therefore God is fain to bark us, and peel us, and ſtrip us naked, and bare of our deareſt enjoyments, and ſweeteſt contentments, that ſo our ſouls like the Pine-tree, may proſper and thrive the better. Who can ſeriouſly conſider of this, and not hold his peace, even then when God takes a Jewel out of his boſome? heap all the ſweeteſt contentments, and moſt deſireable enjoyments of this world, upon a man, they will not make him a Chriſtian; heap them upon a Chriſtian, they will not make him a better Chriſtian; many a Chriſtian hath been made worſe by the good things of this world, but where is the Chriſtian that hath been bettered

ed by them? therefore be quiet when God ſtrikes thee of them.

Qui te non habet Domine Deus, totum perdidit. Bern.

Twelfthly and laſtly; Get thy heart more affected with ſpiritual loſſes, and then thy ſoul will be leſs afflicted with thoſe temporal loſſes that thou mourneſt under: Haſt thou loſt nothing of that preſence of God that once thou hadſt with thy ſpirit? haſt thou loſt none of thoſe warnings, meltings, quickenings and chearings, that once thou hadſt? haſt thou loſt nothing of thy communion with God; nor of the joys of the Spirit, nor of that peace of conſcience that once thou enjoyedſt? haſt thou loſt none of that ground that once thou hadſt got upon Sin, Satan, and the World? haſt thou loſt nothing of that holy vigour, and Heavenly heat, that once thou hadſt in thy heart? if thou haſt not (which would be a Miracle, a Wonder) why doſt thou complain of this or that temporal loſs? for what is this but to complain of the loſs of thy purſe,

purſe, when thy God is ſafe? if thou art a loſer in ſpirituals, why doſt thou not rather complain, that thou haſt loſt thy God, than that thou haſt loſt thy Gold? and that thou haſt loſt thy Chriſt. than that thou haſt loſt thy Husband? and that thou haſt loſt thy Child? and that thou art damnified in ſpirituals, than that thou art damnified in temporals? Doſt thou mourn over the body the ſoul hath left, mourn rather over the Soul that God hath forſaken (as *Samuel* did for *Saul*) ſaith one. 1 *Sam* 15. 14.

I have read of *Honorius* a *Roman* Emperour, who was ſimple and childiſh enough, when one told him *Rome* was loſt, he was exceedingly grieved, and cried out, Alas! Alas! for he ſuppoſed it was his Hen that was called *Rome*, which Hen he exceedidgly loved; but when it was told him it was his Imperial City of *Rome*, that was beſieged by *Alaricus*; and taken, and all the Citizens rifled. and made a prey

prey to the rude enraged Souldiers, then his ſpirits were revived, that his loſs was not ſo great as he imagined; now, what is the loſs of a husband, a wife, a child, a friend, to the loſs of God, Chriſt, the Spirit, or the leaſt meaſure of Grace, or Communion with God? *&c.* I ſay, What are all ſuch loſſes, but the loſs of a Hen, to the loſs of *Rome?* and yet ſo ſimple and childiſh are many Chriſtians, that they are more affected and afflicted with the loſs of this and that poor temporal enjoyment, than they are with the loſs of their moſt ſpiritual attainments. Ah Chriſtians! be but more affected with ſpiritual loſſes, and you will be more quiet and ſilent under temporal loſſes; let the loſs of *Rome* trouble you more, and then the loſs of your Hen will not trouble you at all. Let theſe things ſuffice for anſwer to the ſecond Objection.

Object. 3. *Oh but my afflictions, my troubles have been long upon me, and*

and how then can I hold my peace? were they but of yesterday I would be quiet, but they are of a long continuance, and therefore how can I be silent? &c.

To this I answer, First, Thou canst not date thy affliction from the first day of thy pollution. thou hast been polluted from the womb, but thou hast not been afflicted from the womb, many have been the days, the years, since thou wast born in sin, few have been the days the years, that thou hast experienced sorrow: thou canst not easily number the days of thy sinning, thou canst easily number the days of thy sufferings: thou canst not number thy days of Mercy thou canst easily number thy days of calamity: thou canst not number thy days of health, but thou canst easily tell over thy days of sickness. *Psal.* 51. 5. *Rom.* 5 12.

Secondly, Thy afflictions are not so long as the afflictions of other

Saints; compare thy winter nights and other Saints winter nights together; thy ſtorms and troubles, and other Saints ſtorms and troubles together, thy loſſes and other Saints loſſes together, thy miſeries and other Saints miſeries together, witneſs the proofs in the Margin; thy afflictions are but as a Moment, they are but as yeſterday, if compared with the afflictions of other Saints, whoſe whole lives have been made up of ſorrows and ſufferiugs, as the life of Chriſt was, many a mans life hath been nothing but a lingring death, *Job*, 21.25. *And another dyeth in the bitterneſs of his ſoul, and never eateth with pleaſure.* There are thoſe that have never a good day all their days, who have not a day of reſt among all their days of trouble, nor a day of health among all their days of ſickneſs, nor a day of gladneſs among all their days of ſadneſs, nor a day of ſtrength among all their days of weakneſs, nor a day of honour among all

Pſal. 77. *and.* 88. *Gen.* 15. 12, 13. *Exod.* 12. 40, 41, 42. *Jer.* 25. 11, 12.

all their days of reproach, whoſe whole life is one continued winters night, who every day drink gall, and wormwood, who lye down ſighing, who riſe groaning, and who ſpend their days in complaining, no ſorrow to our ſorrows, no ſufferings to our ſufferings: ſome there be who have always tears in their eyes, ſorrows in their hearts, Rods on their backs, and croſſes in their hands: but it is not ſo with thee, therefore be ſilent.

Thirdly, The longer thy affliction hath been, the ſweeter will Heaven be to thee at laſt: the longer the *Iſraelites* had been in the wilderneſs, the ſweeter was *Canaan* to them at laſt: the longer the ſtorm, the ſweeter the calm: the longer the winter nights, the ſweeter the ſummer days, long afflictions will much ſet off the glory of Heaven: the harbour is moſt ſweet and deſireable to them that have been long toſſed upon

Pſal. 126. 1,2,5,6. *compared*

the Seas: So will Heaven be to those, who have been long in a Sea of troubles. The new wine of Christs Kingdom is most sweet to those that have been long a drinking of gall and vinegar; the Crown of glory will be most delightful to them, who have been long in combating with the world, the flesh and the Devil. The longer our Journey is, the sweeter will be our end, and the longer our passage is, the sweeter will our Haven be the higher the Mountain, the gladder we shall be when we are got to the top of it; the longer the heir is kept from his inheritance, the more delight he will have when he comes to possess it.

Luke.22, 18.

Fourthly, They are not long, but short, if compared to that Eternity of glory, that is reserved for the Saints, 2 *Cor.* 4. 16, 17, 18. If you turn to the words, you shall find for affliction, glory, for light afflictions, a weight of glory, and for short momentany afflictions, eternal,

See this largely opened in my String of Pearls

eternal glory; there will quickly be an end of thy ſadneſs, but there will never be an end of thy happyneſs; there will ſoon be an end of thy calamity and Miſery, there will never be an end of thy felicity and glory: the Kingdomes of ths world are not laſting, much leſs are they everlaſting, they have all their climacterical years, but the Kingdom of Heaven is an everlaſting Kingdom, of that there is no end. There are ſeven ſorts of Crowns that were in uſe among the *Roman* Victors, but they were all fading and periſhing, but the Crown of glory that at laſt God will ſet upon the heads of his Saints, ſhall continue as long as God himſelf continues. Who can look upon thoſe eternal Manſions that are above, and thoſe everlaſting pleaſures that be at Gods right hand, and ſay, that his affliction is long? Well Chriſtian, let thy affliction be never ſo long, yet one hours being in the boſome of Chriſt will make thee forget both the length and

Pſal. 45. *and* 72. *and.* 89. *Iſa.* 9. 7. 1 *Pet.* 1. 4. 1 *Pet.* 2. 11.

ſtrength all thy afflictions.

Fifthly, The longer you have been afflicted, the more in ſpiritual experiences you have been enriched, 2*Cor.* 1.5. *For as the ſufferings of Chriſt abound in us, ſo our conſolation alſo aboundeth by Chriſt.* The lower the ebbe, the higher the tide, the more pain, the more gain: the more afflicted, the more comforted: the lower we are caſt, the higher we ſhall be raiſed. Of all Chriſtians, none ſo rich in ſpiritual experiences, as thoſe that have been long in the ſchool of affliction. O the bleſſed ſtories that ſuch can tell of the power of God ſupporting them, of the wiſdome of God directing them, of the favour of God comforting them, of the preſence of God aſſiſting them. Oh! the love-tokens, the love-letters, the bracelets, the jewels that they are able to produce ſince they have been in the furnace of affliction. Oh! the ſin, that long afflictions have diſcovered and mortified. Oh! the temp-

Heb. 12.11
2*Cor.* 1.8.9
Job. 33.
17.—22.

temptations, that long afflictions have prevented and vanquished! you shall as soon number the stars of Heaven, and the sands of the Sea, as you shall number up the heavenly experiences of such Christians that have been long under afflictions? the afflicted Christians heart is fullest of spiritual treasure, though he my be poor in the world, yet he is rich in faith and holy experiences; and what are all the riches of this world to spiritual experiences? one spiritual experience is more worth than a world, and upon a dying-bed, and before a judgment, seat every man will be of this opinion. The men of this world will with much quietness and calmness of spirit, bear much and suffer much, I and suffer long, when they find their sufferings to adde to their revenues: and shall nature do more than grace? It is the common voice of Nature, *Who will shew us any good?* how shall we come to be great, and high, and rich in the world? we care not what we

Jam. 2. 5.

Psal. 4. 6.

suffer, nor how long we suffer, so we may but adde house to house heap to heap, bagg to bagg, and land to land. O how much more
Isa.5.8. then should Christians be quiet and calm under all their afflictions; though they are never so long? considering that they do but adde Jewels to a Christians Crown: they do but adde to his spiritual experiences: the long afflicted Christian hath the fullest and the greatest trade; and in the day of account, will be found the richest man.

Sixthly, Long afflictions sometime are but preparatives to long-liv'd Mercies; *Josephs* thirteen years imprisonment, was but a preparative to fourscore years reigning like a King; *Davids* seven years baishment, was but a preparative to forty-years reigning in much honour and glory; *Jobs* long afflictions were but preparatives to more long-liv'd Mercies, as you may see in that last of *Job*, and those sad and sore trials that the *Jews* have been under

under for above this ſixteen hundred years, are to prepare them for thoſe matchleſs Mercies, and thoſe endleſs glories (in ſome ſenſe) that God in the latter days will crown them with, *Iſa.* 54.11,12,13,14 *O thou afflicted, toſſed with tempeſts, and not comforted, behold, I will lay thy ſtones with fair colours, and lay thy foundations with Saphires. And I will make thy Windows of Agates, and thy Gates of Carbuncles, and all thy borders of pleaſant ſtones. And all thy children ſhall be taught of the Lord and great ſhall be the peace of thy children. In righteouſneſs ſhalt thou be eſtabliſhed: thou ſhalt be far from oppreſſion: for thou ſhalt not fear: and from terrour, for it ſhall not come near thee.* Though they have been long afflicted and toſſed yet they ſhall at laſt upon glorious foundations be eſtabliſhed; God will not only raiſe them out of their diſtreſſed eſtate, wherein now they are, but he will advance them to a moſt eminent and glorious condition in this world, they ſhall be

Iſa. 52. 63. *and chap.* 66.

very glorious, and out-shine all the world in spiritual excellencies and outward dignities, *Isa.* 60. 14,15. *The sons also of them that afflicted thee, shall come bending unto thee: and all they that despised thee, shall bow themselves down at the soles of thy feet: and they shall call thee, the City of the Lord: the Zion of the holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went thorow thee: I will make thee an eternal excellency, a joy of many generations.* Ah Christians! do not mutter nor murmur under your long afflictions, for you do not know but that by these long afflictions, God may prepare and fit you for such favours and blessings that may never have end: by long afflictions God many times prepares his people for temporal, spiritual, and eternal Mercies, if God by long afflictions makes more room in thy soul for himself, his Son, his Spirit, his Word: if by long afflictions he shall crucifie thy heart more to the world, and to thy rela-

relations, and frame and fashion thy soul more for celestial enjoyments, hast thou any cause to murmur? surely no. But

Seventhly, the longer a Saint is afflicted on earth, the more glorious he shall shine in Heaven: the more affliction here the more glory hereafter: This Truth may be thus made out. 2*Cor.*4. 16, 17, 18. *Mat.*4. 10 1.2. 1*Cor.*3.*ult.*

First, the more gracious souls are afflicted, the more their graces are exercised and encreased, *Heb.* 12. 10. *Rom.* 5. 3, 4, 5. Now, the more grace here, the more glory hereafter; the higher in grace, the higher in glory. Grace differs nothing from glory but in name: grace is glory in the bud, and glory is grace at the full; glory is nothing but the perfection of grace; happiness is nothing but the perfection of holiness; grace is glory in the seed, and glory is grace in the flower, grace is glory militant, and glory is grace triumphant; grace and

and glory differ (*non specie sed gradu*) in degree, not kind, as the learned speak. Now it is most certain, that the more gracious souls are afflicted, the more their graces are exercised, and the more grace is exercised, the more it is encreased, as I have sufficiently demonstrated in this Treatise already. But

Secondly, The longer a gracious soul is afflicted, the more his religious duties will be multiplyed. *Psal.* 109.4. *For my love they are my adversaries: but I give my self unto prayer*, or as the Hebrew reads it, *But I am prayer; or a man of prayer*. In times of afflictions a Christian is all prayer, he is never so much a man of prayer, a man given up to prayer, as in times of affliction. A Christian is never so frequent, so fervent, so abundant in the work of the Lord, as when he is afflicted, *Isa.* 26. 16. *Lord, in trouble have they visited thee, they poured out a prayer when th*

Psal. 42. 1. 2. 3, 4, 5. *Psal.* 63. 1, 2, 3, 8. *Jer.* 31. 18, 19. *Hos.* 6. *ult. with.* ch. 6. 1, 2. *Psa.* 116. 3. 4. *and Ps.* 145. 6, 7.

thy chaſtening was upon them. Now they do not only pray, but they pour out a prayer, they were freely largely, and abundantly in prayer when the rod was upon them, Look as men plentifully pour out water for the quenching of a fire, ſo did they plentifully pour out their prayers before the Lord; and as afflictions puts a man upon being much in prayer, ſo it puts him upon other duties of Religion anſwerably. Now this is moſt certain, that though god will reward no man for his works, yet he will reward every man according to his works, 1*Cor.* 15.*ult.* *Therefore my beloved Brethren, be ye ſtedfaſt, unmoveable, always abounding in the work of the Lord, for as much as you know that your labour is not in vain in the Lord,* 2*Cor.* 9.6. *But this I ſay, he which ſoweth ſparingly, ſhall reap ſparingly; and he which ſoweth bountifully ſhall reap bountifully,* or he which ſoweth in benedictions or bleſſings, ſhall reap in benedictions, as it runs in the original.

Mat. 25. 4, 6. *God will reward his People.* ſecundum laborem. *Bern.*

It

It is an excellent observation of *Calvin*, upon Gods rewarding the *Rechabites* obedience, *Jer.* 53. 19. God (saith he) oft recompenceth the shadows and seeming appearances of vertue, to shew what complacency he takes in the ample rewards he hath reserved for true and sincere piety. Now, if the longer a Christian is afflicted, the more his religious services will be multiplied, and the more they are multiplyed, the more his glory at last will be encreased: then, the longer a Saint is afflicted on earth the more glory he shall have when he comes to Heaven. But

Thirdly, the longer any Saint is afflicted, the more into the image and likeness of Christ he will be transformed. It is one of Gods great designs and ends in afflicting of his people, to make them more conformable to his Son, and God will not lose his end, men often lose theirs, but God never hath nor will lose his: and experience tells

Rom. 8. 28, 29. &c. 2 *Cor.* 1. 5, 6, 7. *Phil.* 3. 10. *Heb.* 2. 10. 2 *Tim.* 2. 12

tells us, that God doth every day by afflictions accompliſh this end upon his people: the longer they are afflicted the more they are made conformable to Chriſt: in meekneſs, lowlineſs, ſpiritualneſs, heavenlyneſs, in faith, love, ſelf-denial, pity, compaſſion, *&c.* Now certainly, the more like to Chriſt, the more beloved of Chriſt, the more a Chriſtian is like to Chriſt, the more he is the delight of Chriſt: and the more like to Chriſt on Earth, the nearer the ſoul ſhall ſit to Chriſt in Heaven: nothing makes a man more conformable to Chriſt then afflictions. *Juſtin Martyr* (in his ſecond Apology for the Chriſtians) hath obſerved, that there is ſcarce any prediction or propheſie concerning our Saviour Chriſt the Son of God to be made man, but the Heathen Writers (who were all after *Moſes*) did from thence invent ſome fable, and feign it to have been acted by ſome one or other of *Jupiter*'s ſons, only the Propheſies about the Croſs of Chriſt

Christ, they have taken for the ground of no fable, they have not among all their Fictions told us of any one of *Jupiter*s sons that was crucified, that acted his part upon the Cross. Many would wear the Crown with Christ, that do not care for bearing the Cross with Christ. But

Eighthly, The longer they have been, the greater cause thou hast to be silent and patient, for impatience will but lengthen out the day of thy sorrows: every impatient act adds one link more to the chain, every act of frowardness adds one lash more to those that have already been laid on, every act of muttering will but add stroke to stroke, and sting to sting; every act of Murmuring will but add burden to burden, and storm to storm, the most Compendious Way to lengthen out thy long afflictions, is to fret, and vex, and Murmur under them: As thou wouldest see, speedy issue of thy long afflictions

ons, ſit mute and ſilent under them.

Ninthly, Gods time is the beſt time; Mercy is never nearer, ſalvation is at hand, deliverance is at the door, when a mans heart is brought into ſuch a frame, as to be freely willing that God ſhould time his Mercy and time his deliverance for him. The Phyſitians time is the beſt time for the patient to have eaſe; the impatient patient cries out to his Phyſitian Oh Sir! a little eaſe, a little refreſhment; Oh the pains, the torments that I am under! Oh Sir! I think every hour two, and every two ten, till comfort comes, till refreſhment comes; but the prudent Phyſitian hath turned the hour-glaſs, and is reſolved that this Phyſick ſhall work ſo long, though his patient frets, flings, roars, tears: So when we are under afflictions we are apt to cry out, how long Lord ſhall it be before eaſe comes? before deliverance comes? Oh the tor-

Acts.27. 13.--ult,

tortures! Oh the torments that we are under! Lord a little refreſhment; Oh how long are theſe nights! Oh how tedious are theſe days! but God hath turned our Glaſs, and he will not hearken to our cry, till our Glaſs be out; after all our fretting, and flinging we muſt ſtay his time, who knows beſt when to deliver us, and how to deliver us out of all our troubles and who will not ſtay a moment? when the Glaſs is out that he hath turned. But

Pſal. 6. 3. *Pſ.* 13. 1, 2. *Pſ.* 94. 9. 10. *Rev.* 6. 10

Tenthly and laſtly, They ſhall laſt no longer than there is need, and then they ſhall work for thy good; it is with ſoul as it is with bodies, ſome bodies are more eaſily and more ſuddenly cured than others are, and ſo are ſome ſouls; God will not ſuffer the plaiſter to lye one day, no not one hour, no not a moment longer than there is need; ſome fleſh heals quickly, proud fleſh is long a healing; by affliction God quickly heals ſome, but

but others are long a healing, 1 *Pet* 1.8. *If need be ye are in heavineſs, through manifold temptations*, or through various afflictions: the burden ſhall lie no longer upon thee than needs muſt, thy pain ſhall endure no longer than needs muſt thy Phiſick ſhall make the no longer ſick than needs muſt, *&c.* thy heavenly Father is a Phyſician as wiſe as he is loving; when thy heart begins to grow high: he ſees there is need of ſome heavy affliction to bring it low: when thy heart grows cold, he ſees there is need of ſome fiery affliction to heat it and warm it: when thy heart grows dul and dead, he ſees there is need of ſome ſmart affliction to enliven and quicken it. And as thy afflictions ſhall continue no longer than there is need, ſo they ſhall laſt no longer than they ſhall work for thy good: if all along they ſhall work for thy good, thou haſt no cauſe to complain that thy afflictions are long, that they ſhall thus work, I have fully proved in the

the former part of this book: and thus much for Answer to the third Objection.

Object. 4. *I would be mute and silent under my afflictions, but my afflictions daily multiply and encrease upon me; like the waves of the Sea, they come rowling one over the neck of another, &c. and how then can I hold my peace? how can I lay my hand upon my mouth, when the sorrows of my heart are daily encreased?*

To this I Answer thus, First, Thy afflictions are not so many as thy sins, thy sins are as the stars of Heaven, and as the sands of the Sea, that cannot be numbred. There are three things that no Christian can number; 1. His sins. 2. Divine favours. 3. The joys and pleasures that be at Christs right hand; but there is no Christian so poor and accomptant, but that he may quickly sum up the number of his troubles and afflictions in this world; thy sins, Oh Christian! are

Psal. 40. 12.

Ps. 16. *ult.*

are like the *Syrians* that filled the Countrey, but thy afflictions are like the two little flocks of Kids, that pitched before them, 1 *Kings*, 20.27. therefore hold thy peace.

Secondly, If ſuch ſhould not be mute and ſilent under their afflictions, whoſe afflictions are encreaſed and multiplied upon them, then there are none in the world who will be found mute and ſilent under their afflictions: for certainly there are none who do not find the waters of affliction to grow daily upon them; If this be not ſo, what means the bleating of the Sheep, and the lowing of the Oxen? what means the daily ſighs, groans, and complaints of Chriſtians among us, if their troubles, like the waters in *Ezeikels* Sanctuary, be not ſtill encreaſing upon them? every day brings us tidings of new ſtreights, new troubles, new croſſes, new loſſes, new trials, *&c.* 1 Sam. 15. 14. *Ezek.* 47. 1. 20.

Thirdly, They are not ſo many as

as God might have exercised thee with; God could as easily exercise then with ten, as with two, and with a hundred as with ten, and with a thousand as with a hundred: let thy afflictions be never so many, yet they are not so many as they might have been: had God either consulted with thy sins, with thy deserts, or with his own justice: there is no comparison between those afflictions that God hath inflicted upon thee, and those that he might have inflicted, thou hast not one burden of a thousand that God could have laid on, but he would not, therefore hold thy peace.

Lam.3.39. Luk.23.41

What are the number of Princes, to the subjects that are under them? or what are the number of Generals to the number of souldiers that are commanded by them? no more are thy afflictions to thy mercies.

Fourthly, Thy afflictions are not so many as thy Mercies, nay, they are not to be named in the day wherein thy Mercies are spoken of: what are thy crosses to thy comforts, thy Miseries to thy Mercies, thy days of sickness to thy days of health, thy days of weakness to thy days of strength, thy days

days of ſcarcity to thy days of plenty? and this is that the wiſe man would have us ſeriouſly to conſider. *Eccleſ.* 7. 14. *In the day of adverſity conſider*, but what muſt we conſider? *that God hath ſet the one over againſt the other.* As God hath ſet winter and ſummer night and day, fair weather and foul, one over againſt another: So let us ſet our preſent Mercies over againſt our preſent troubles, and we ſhall preſently find that our Mercies exceed our troubles, that they mightily over-balance our preſent afflictions: therefore let us be ſilent let us lay our hands upon our Mouths.

Fifthly, If you caſt up a juſt and righteous account, you will find that they are not ſo many as the afflictions that have befallen other Saints; have you reckoned up the afflictious that befel *Abraham*, *Jacob*, *Joſeph*, *Job*, *Aſaph*, *Heman*, the Prophets and Apoſtles? if you have, you will ſay that your afflictions

Read but the ten Perſecutions, and thou wilt be full of this opinion.

flictions are no afflictions to thoſe that have befallen them? their lives were filled up with ſorrows and ſufferings. but ſo are not yours; therefore kiſs the Rod and be ſilent. It may be if thou lookeſt but upon thy relations, thy friends thy neighbours, thou mayeſt find many whoſe afflictions for number and weight do much out-weigh thine therefore be ſilent, Murmur not, hold thy peace.

Iſa. 5 read the whole chap.

Sixthly, Not ſo many as attended our Lord Jeſus, whoſe whole life, from the Cradle to the Croſs was nothing but a life of ſufferings. *Oſorius* writing of the Sufferings of Chriſt, ſaith, that the Crown of Thorns bored his head with ſeventy two wounds. Many ſeventy two afflictions did Chriſt meet with whilſt he was in this world; none can be ignorant of this, who have but read the New Teſtament; he is called a man of ſorrows, his whole life was filled up with ſorrows; when he was but a little

little paſt thirty years of age, ſorrows, pains, troubles, oppoſitions, perſecutions, had ſo worn him, that the *Jews* judged him towards fifty, *John* 8. 57. A Man were as good compare the number of his boſome friends with the ſtars of Heaven, as compare his afflictions, and the afflictions of Chriſt together.

Seventhly, Muttering and Murmuring will but adde to the number; when the Child is under the Rod, his crying and fretting doth but add laſh to laſh, blow to blow: but of this enough before.

Eighthly and Laſtly, though they are many, yet there are not ſo many as the joys, the pleaſures, the delights that be at Chriſts right hand: as the pleaſures of Heaven are matchleſs and endleſs, ſo they are numberleſs, *Auguſtine* ſpeaking concerning what we can ſay of Heaven, ſaith, that it is but a little drop of the Sea, and a little ſpark of the

Pſal. 16. *ult. Iſa.* 64. 4. 2 *Cor.* 2. 9.

Aug. de Triplici habitu, c. 4.

great Furnace; those good things of eternal life, are so many, that they exceed number, so great, that they exceed measure, so precious, that they are above all estimation; *nec Christus, nec cœlum patitur hyperbolem*, neither Christ nor Heaven can be hyperbolized, for every affliction many thousand joys and delights will attend the Saints in a glorified estate; what will that life be, or rather what will not that life be, saith one (speaking of Heaven) since all good hither is not at all, or is in such a life; Light which place cannot comprehend, Voices and Musick, which time cannot ravish away, Odours which are never dissipated, a Feast which is never consumed, a Blessing which eternity bestoweth, but eternity shall never see at an end, and let this suffice for answer to this fourth Objection.

Object. 5. *My afflictions are very great? how then can I hold my peace? though they were many, yet if they*

were not great, I would be mute, but alas they are very great. Oh! how can I be ſilent under them? how can I now lay my hand upon my mouth?

To this I Anſwer; Firſt, though they are great, yet they are not ſo great as thy ſins, thy ſelf being Judge; therefore hold thy peace, *Ezra* 9. 13. *And after all that is come upon us, for our evil deeds, and for our great treſpaſſes, ſeeing that thou our God haſt puniſhed us leſs then our iniquities deſerve.* They that are under the ſenſe and guilt of great ſins, have cauſe to be ſilent under their greateſt ſufferings. Never complain that thy afflictions are great, till thou canſt ſay that thy ſins are not great, it is but juſtice that great afflictions ſhould attend great ſins, therefore be quiet; thy ſins are like great Rocks, and mighty Mountains, but ſo are not thy afflictions: therefore lay thy hand upon thy mouth: the remembrance of great ſins ſhould cool and *Read Pſ.* 96. *Neh.* 9.

calm a Mans ſpirit under his greateſt troubles; and if the ſenſe of thy great ſins will not ſtop thy mouth, and ſilence thy heart, I know not what will.

Secondly, It may be they are not great, if you look upon them with Scripture-ſpectacles; fleſh and blood many times looks upon
1 *Pet.*5.10. Mole-hills, as Mountains, and Scratches upon the hand, as Stabs at the Heart; we make Elaphants of Flies, and of little Pigmies we frame Giants: Carnal reaſon often looks upon troubles through falſe glaſſes. As there are ſome glaſſes that will make great things ſeem little, ſo there are others that will make little things ſeem great, and it may be that thou lookeſt upon thy afflictions through one of them.
*Iſa.*54.7, 8 *ch.*20.20. Look upon thy afflictions in the glaſs of the word; look upon them in a Scripture dreſs, and then they will be found to be but little, he that ſhall look into a Goſpel-glaſs, ſhall be able to ſay, heavy afflictions

flictions are light, long afflictions are ſhort, bitter afflictions are ſweet, and great afflictions are little, 2 *Cor.* 4. 16, 17, 18. It is good to make a judgment of your afflictions by a Goſpel light, and by a Goſpel Rule.

Artemon an Engineer, was afraid of his own ſhadow; Men that look not upon their afflictions in a Scripture dreſs, will be afraid even of the ſhadow of trouble, they will cry out, no affliction to our affliction, no burden to our burden, no croſs to our croſs, no loſs to our loſs; but one look into a Goſpel glaſs would make them change their note: The Lyon is not always ſo great nor ſo terrible as he is painted, neither are our troubles always ſo great as we fancy them to be: when *Hagars* bottle of water was ſpent, ſhe ſate down and fell a weeping, as if ſhe had been utterly undone, her proviſion and her patience, her bottle and her hope were both out together, but her affliction was not ſo great as Gen. 26. 7. 18, 19.

she imagined, for there was a Well of water near, though for a time she saw it not. So many Christians, they eye the emyty bottle, the cross, the burden that is at present upon them, and then they fall a weeping, a whining, a complaining, a repining, a murmuring, as if they were utterly undone, and yet a well of water, a well of comfort, a well of refreshment, a well of deliverance is near, and their case no ways so sad, nor so bad as they imagine it to be.

Thirdly, The greater thy afflictions are; the nearer is deliverance to thee, when these waters rise high, then salvation comes upon the wings; when thy troubles are very great, then mercy will ride post to deliver thee, *Deut.* 32. 36. *For the Lord shall judge his people, and repent himself for his servants, when he seeth that their power* (or hand) *is gone, and there is none shut up, and left. Israel* of old, and *England* of late years, hath often

Scripture and History speaks fully to his head.

expe

experienced this truth. Wine was neareſt, when the water pots were filled with water up to the brim: So oftentimes mercy is neareſt, deliverance is neareſt, when our afflictions are at the higheſt, when a Chriſtian is brim full of troubles then the wine of conſolation is at hand; therefore hold thy peace, murmur not, but ſit ſilent before the Lord. *Joh.* 2. 1. 2.

Fourthly, They are not great, if compared to the glory that ſhall be revealed, *Rom.* 8. 18. *For I reckon that the ſufferings of this preſent time, are not worthy to be compared with the glory that ſhall be revealed in us*, or upon us. The Apoſtle upon caſting up of his accounts, concludes, that all the pains, chains, troubles, trials, and torments that they meet with in this world, was not to be put in the ballance, with the glory of Heaven. As the Globe of the Earth, which after the Mathematicians account is many thouſands of Miles in 2 *Cor.* 4. 16, 17, 18.

in compass, yet being compared unto the greatness of the starry skies circumference is but a center, or a little prick: So the troubles, afflictions and sorrows of this life, in respect of eternal happiness and blessedness, are to be reputed as nothing, they are but as the prick of a pin to the starry Heavens; they that have heard most of the glory of Heaven, have not heard one quarter of that which the Saints shall find there; that glory is unconceivable, and unexpressible. *Augustine* in one of his Epistles hath this relation, that the very same day wherein *Jerom* died, he was in his study, and had got Pen, Ink, and Paper, to write something of the glory of Heaven to *Jerom*, and suddenly he saw a light breaking into his study, and a sweet smell that came unto him, and this voice he thought he heard: O *Augustine*! what doest thou? dost thou think to put the Sea into a little Vessel? when the Heavens shall cease from their continual

tinual motion, then ſhalt thou be able to underſtand what the glory of Heaven is; and not before, except you come to feel it, as now I do. *Nicephorus* ſpeaks of one *Agbarus* a great Man, that (hearing ſo much of Chriſts fame, by reaſon of the Miracles he wrought) ſent a Painter to take his Picture, and that the Painter when he came was not able to do it, becauſe of that radiancy and divide ſplendour which ſate on Chriſts face; ſuch is the ſplendour, the brightneſs, the glory, the happineſs, and bleſſedneſs that is reſerved for the Saints in Heaven, that had I all the tongues of Men on earth, and all the excellencies of the Angels in Heaven, yet ſhould I not be able to conceive, nor to expreſs that viſion of glory to you; it is beſt haſtning thither, that we may feel and enjoy that which we ſhall never be able to declare. *Eccleſ. Hiſt.*

Fifthly, They are not great, if compared with the afflictions and

torments of such of the damned, who when they were in this world, never sinned at so high a rate as thou hast done. Doubtless there are many now in Hell, who never sinned against such clear light as thou hast done, nor against such special love as thou hast done, nor against such choice means as thou hast done, nor against such precious mercies as thou hast done, nor against such singular remedies, as thou hast done; certainly, there are many now a roaring in everlasting burnings, who never sinned against such deep convictions of conscience as thou hast done, nor against such close and strong reasonings of the Spirit as thou hast done, nor against such free offers of mercy, and rich tenders of grace as thou hast done, nor against such sweet wooings, and multiplied intreaties of a bleeding dying Saviour as thou hast done; therefore hold thy Peace: What are thy afflictions: thy torments, to the torments of the damned, whose

1 *Pet.* 3. 18, 19, 20. *Jud.* 6. 7. *Mat.* 19. 15. *ch.* 11. 23, 24.

Isa. 33. 14. *The Fire in Hell, is like that stone in Arcadia, which being once kindled, could not be quenched.*

whoſe torments are numberleſs, eaſeleſs, remedileſs, and endleſs, whoſe pains are without intermiſſion or mitigation, who have weeping ſerved in for the firſt courſe, and knaſhing of teeth for the ſecond, and the knawing worm for the third. and intolerable pain for the fourth (yet the pain of the body is but the body of pain, the very ſoul of ſorrow and pain, is the ſouls ſorrow and pain) and an everlaſting alienation and ſeparation from God for the fifth? Ah Chriſtian! how canſt thou ſeriouſly think on theſe things, and not lay thy hand upon thy mouth, when thou art under the greateſt ſufferings? thy ſins have been far greater than many of theirs, and thy greateſt afflictions are but a flea-bite to theirs: therefore be ſilent before the Lord.

Sixthly and Laſtly, If thy afflictions are ſo great, then what madneſs and folly will it be for thee to make them greater by murmuring?

muring? every act of murmuring will but adde load unto load, and burden to burden. The *Israelites* under great afflictions fell a murmuring, and their murmuring proved their utter ruine, as you may see in that, *Num.* 14. Murmuring will but put God upon heating the Furnace seven times hotter, therefore hold thy peace. But of this I have spoken sufficiently already.

1 *Cor.* 10, 11.

Object. 6. *Oh! But my afflictions are grater than other mens afflictions are, and how then can I be silent? Oh! there is no affliction to my affliction, how can hold my peace?*

I answer, First, It may be thy sins are greater than other mens sins? if thou hast sinned against more light, more love, more mercies, more experiences, more promises than others; no wonder if thy afflictions are greater than others; if this be thy case, thou hast more cause to be mute, than to mur-

Jer. 3.6. --12.

murmur; and certainly, if thou doſt but ſeriouſly look into the black book of thy conſcience, thou wilt find greater ſins there than any thou canſt charge upon any perſon or perſons on Earth; if thou ſhouldeſt not, I think thou wouldeſt juſtly incur the cenſure which that ſoure Philoſopher paſt upon Grammarians, *viz.* That they were better acquainted with the evils of *Ulyſſes*, than with their own: Never complain that thy afflictions are greater than others except thou canſt evidence that thy ſins are leſſer than others

Diogenes apud Laertium.

Secondly, It may be thou art under ſome preſent diſtemper, that diſ-enables thee to make a right judgment of the different dealings of God with thy ſelf and others: When the mind is diſtempered, and the brain troubled, many things ſeem to be that are not, and then little things ſeem very great. Oh! the ſtrange paſſions, the ſtrange imaginations, the ſtrange

Deut. 28. 28.

Good men are ſometimes ſtrangely beſotted and infatuate.

strange Conclusions, that attend a distempered judgement.

I have read of a foolish Emperour, who to shew the greatness of his City, made shew of many Spiders; when the mind is disturbed, Men many times say they know not what, and do they know not what; it may be when these clouds are blown over, and thy mind cleared, and thy judgement setled, thou wilt be of another opinion. The supplicant woman appealed from drunken King *Philip* to sober King *Philip*; it is good to appeal from a distempered mind, to a clear composed mind, for that is the way to make a righteous judgement of all the righteous dispensations of God, both towards our selves, and towards others.

Nothing but strong vomits, strong Purges, strong Glisters will cure some.

Thirdly, It may be that the Lord sees that it is very needful, that thy afflictions should be greater than others, it may be thy heart is harder than other mens hearts, and prouder and stouter than other

Mens

Mens hearts, it may be thy heart is more impure than others, and more carnal than others, or else more passionate and more worldly than others, or else more deceitful and more hypocritical than others or else more cold and careless than others, or else more secure than others, or more formal and lukewarm, than others; now if this be thy case, certainly God sees it very necessary for the breaking of thy hard heart, and the humbling of thy proud heart, and the cleansing of thy foul heart, and the spiritualizing of thy carnal heart, &c. that thy afflictions should be greater than others; and therefore hold thy peace; where the disease is strong, the Physick must be strong, else the cure will never be wrought. God is a wise Physician, and he would never give strong Physick, if weaker could effect the cure, *Isa.* 27. 8. The more rusty the Iron is, the oftner we put it into the fire to purifie it; and the more crooked it is, the more blows, and the

Jer. 30. 11. *ch.* 46. 28.

the harder blows we give to straiten it: thou hast been long a gathering rust, and therefore if God deal thus with thee, thou hast no cause to complain.

Fourthly, Though thy afflictions are greater than this, and that particular mans afflictions, yet doubtless there are many thousands in the world, whose afflictions are greater than thine; Canst thou seriously consider the sore calamities and miseries, that the devouring Sword hath brought upon many thousand Christians in forreign parts, and say that thy afflictions are greater than theirs! surely no. *Pliny* in his natural History writeth, that the nature of the Basilisk is to kill all trees and shrubs it breaths upon, and to scorch and burn, all herbs and grass it passeth over. Such are the dismal effects of war; the sword knows no difference between *Catholicks* and *Lutherans* (as once the Duke of *Medina Sidonia* said) betwixt the innocent and the

Lib. 8. *c.* 21.

Read Josephus, and the History of the Bohemian Persecution.

the guilty, betwixt young and old, betwixt bond and free, betwixt male and female, betwixt the precious and the vile, the godly and the prophane, betwixt the Prince and the Subject, betwixt the Noble Man and the Beggar; the Sword eats the flesh, and drinks the Blood of all sorts and sexes, without putting any difference betwixt one or the other. The poor Protestants under the Duke of *Savoy*, and those in *Poland*, *Denmark*, *Germany*, and several other parts, have found it so; many of their wounds are not healed to this day. Who can retain in his fresh and bleeding memory; the dreadful work that the Sword of War hath madr in this Nation, and not say, surely many thousands have been greater sufferers than my self; they have resisted unto blood, but so have not I? *Heb.* 12. 4. But

Fifthly, As thy afflictions are greater than other mens, so it may be thy mercies are greater than o:

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ther mens mercies, and if so, thou hast no cause but to hold thy peace; as *Job*'s afflictions were greater than other mens, so his mercies were greater than other mens, and *Job* wisely sets one against another, and then lays his hand upon his mouth. It may be thou hast had more health than others, and more strength than others, and more prosperity than others, and more smiling providences than others; and more good days than others, and more sweet and comfortable relations than others: And if this be thy case, thou hast much cause to be mute, thou hast no cause to murmur; if now thy winter nights be longer than others, remember thy summer days have formerly been longer than others; and therefore hold thy peace. But

Job 1.

Sixthly and Lastly, By great afflictions the Lord may greaten thy graces, and greaten thy name and fame in the world; by *Job*'s great af-

James 5. 10, 11.

afflictions, God did greaten his faith, and greaten his patience, and greaten his integrity, and greaten his wiſdom and knowledge, and greaten his experience, and greaten his name and fame in the World, as you all know that have but read his Book. Bonds and afflictions waited on *Paul* in every City, his afflictions and ſufferings were very great, but by them the Lord greatned his ſpirit, his zeal, his courage, his confidence, his reſolution, and his name and fame, both among Sinners and Saints. Certainly, if thou art dear to Chriſt, he will greaten thee in ſpirituals, by all the great afflictions that are upon thee; he will raiſe thy faith, and inflame thy love, and quicken thy hope, and brighten thy zeal, and perfect thy patience, and perfume thy name, and make it like a precious ointment; like a precious ointment poured forth; ſo that good men ſhall ſay, and bad men ſhall ſay, Lo, here is a Chriſtian indeed, here is a Man more worth

Acts 20. 13. 2 *Cor.* 11.

Pro. 22. 1. *Eccleſ.* 7. 1.

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Acts 20. 13. 2 *Cor.* 11.

Prov. 22. 1. *Eccles.* 7. 1.

worth than the gold of *Ophir*, therefore hold thy peace, though thy afflictions are greater than others.

Object. 7. *I would be silent, but my outward affliction is attended with sore temptations, God hath not only outwardly afflicted me, but Satan is let loose to buffet me; and therefore how can I be silent? how can I hold my peace, now I am fallen under manifold temptations?* To this I answer.

Eph.6.12. First, No Man is the less beloved because he is tempted, nay, those that God loves best, are usually *Mat. 4.* tempted most; witness, *David*, *Job*, *Joshuah*, *Peter*, *Paul*, yea, Christ himself, who as he was beloved above all others, so he was tempted above all others; he was tempted to question his Sonship, he was tempted to the worst Idolatry, even to worship the Devil himself; to the greatest infidelity, to distrust his Fathers Providence, and to use un-

unlawful means for neceſſary ſupplies; and to ſelf-murder, *Caſt thy ſelf down, &c.* Thoſe that were once glorious on Earth, and are now triumphing in Heaven, have been ſorely tempted and aſſaulted; it is as natural and common for the choiceſt Saints to be tempted, as it is for the Sun to ſhine, the Bird to flye, the Fire to burn. The Eagle complains not of her wings, nor the Peacock of his train, nor the Nightingale of her voice, becauſe theſe are natural to them; no more ſhould Saints of their Temptations, becauſe they are natural to them. Our whole life, ſaith *Auſtin*, is nothing but a tentation, the beſt Men have been worſt tempted; therefore hold thy peace.

I am without ſet upon by all the world, and within by the Devil and all his Angels. ſaith Luth.

Secondly, Temptation reſiſted and bewailed, will never hurt you, nor harm you; diſtaſted temptations ſeldom or never prevail; ſo long as the ſoul diſtaſts them, and the Will remains firmly averſe againſt them, they can do no hurt, ſo long

He that can say when he is tempted as that young Convert, Ego non sum ego is happy enough under all his temptations.

long as the language of the soul is *Get thee behind me Satan*, Mat. 16 the soul is safe: it is not Satan tempting, but my assenting: it is not his enticing, but my yielding that mischiefs me: temptations may be troubles to my mind, but they are not sins upon my soul whilst I am in Arms against them: if thy heart trembles, and thy flesh quakes when Satan tempts, thy condition is good enough: if Satans temptations be thy greatest afflictions, his temptations shall never worsen thee, nor harm thee: and therefore if this be thy case, hold thy peace.

Thirdly, Temptations are rather hopeful evidences that thy Estate is good, that thou art dear to God, and that it shall go well with thee for ever, than otherwise. God had but one Son without corruption, but he had none without temptation. Pirates make the fiercest assaults upon those Vessels that are most richly laden? So doth Satan

Heb. 2. 17, 18.

tan upon thoſe ſouls that are moſt richly laden with the treaſures of grace, with the riches of glory. Pirates let empty Veſſels paſs and repaſs, without aſſaulting them: ſo doth Satan let ſouls that are empty of God, of Chriſt, of the Spirit, of Grace, paſs and repaſs without tempting or aſſaulting of them. When nothing will ſatisfie the ſoul but a full departure out of *Egypt*, from the bondage and ſlavery of ſin, and that the ſoul is firmly reſolved upon a march for *Canaan*, then Satan *Pharaoh* like, will ſuriouſly purſue after the Soul with Horſes and Chariots, that is, with a whole Army of Temptations. Well, a tempted ſoul, when it is worſt with him, may ſafely argue thus, if God were not my Friend, Satan would not be ſo much my Enemy; if there were not ſomething of God within me, Satan would never make ſuch attempts to ſtorm me, if the love of God were not ſet upon me, Satan would never ſhoot ſo many fiery

Exod. 14.9.

Iſrael going into Egypt, had no oppoſition but travelling into Canaan, they were never free.

fiery darts to wound me; if the heart of God were not towards me, the hand of Satan would not be so strong against me: When *Beza* was tempted, he made this Answer, Whatsoever I was, Satan, I am now in Christ a new Creature, and that is it which troubles thee; I might have so continued long enough ere thou wouldest have vexed at it, but now I see thou dost envy me the grace of my Saviour, Satan's malice to tempt, is no sufficient ground for a Christian to dispute Gods love upon, if it were, there is no Saint on earth that should quietly possess divine favour, a week, a day, an hour. The Jaylor is quiet, when his Prisoner is in bolts, but if he be escaped, then he pursues him with hue and cry; you know how to apply it. Men hate not the picture of a Toad, the Woolf flies not upon a painted Sheep; no more doth Satan upon those he hath in chains; therefore hold thy peace, though thou art inwardly tempted, as well

well as outwardly afflicted.

Fourthly, Whilſt Satan is tempting of thee; Chriſt in the Court of glory is interceeding for thee, *Luke* 22.31,32. *And the Lord ſaid, Simon, Simon, behold Satan hath deſired to have you, that he may ſift you as wheat: But I have prayed for thee, that thy faith fail not:* Satan would fain have been ſhaking of him up and down, as wheat is ſhaken in a fan; but Chriſts interceſſion fruſtrates Satans deſigned temptations: whenever Satan ſtands at our elbow to tempt us, Chriſt ſtands at his Fathers to interceed for us *Heb.* 7. 25. *He ever lives to make Interceſſion.* Some of the Learned think, that Chriſt interceeds only by vertue of his Merits; others think, that it is done only with his Mouth; probably it may be done both ways, the rather becauſe he hath a tongue (as alſo a whole glorified body in Heaven: and is it likely, that that mouth which pleaded ſo much for us on Earth, ſhould be

Rom. 8. 34. 1 *Joh.* 2. 1. *Zach.* 3. 1, 2, 3.

Folio. 17.

altogether silent for us in Heaven? Christ is a person of highest honour, he is the greatest favourite in the Court of Heaven, he always stands betwixt us and danger; if there be any evil plotted or designed against us by Satan (the great accuser of the brethren) he foresees it, and by his intercession prevents it, When Satan puts in his pleas, and commences sute upon sute against us, Christ still undertakes our cause, he answers all his pleas, and non sutes Satan at every turn, and in dispite of Hell he keeps us up in divine favour; when Satan pleads, Lord, here are such and such sins that thy children have committed, and here are such and such duties that they have omitted and here are such and such Mercies that they have not improved, and here are such and such ordinances that they have slighted, and here are such and such motions of the Spirit, that they have quenched: divine Justice answers, All this is true; but Christ hath appeared on their

their behalf, he hath pleaded their cauſe, he hath fully and fair anſwered whatever hath been objected, and give compleat ſatisfaction to the utmoſt farthing: So that here is no accuſation nor condemnation that can ſtand in force againſt them; upon which account the Apoſtle triumphs in that, *Rom.* 1.13. *Who is he that condemneth? it is Chriſt that died, yea rather, that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us.* Chriſts intereeſſion ſhould be the ſouls Anchor-hold in time of temptation: in the day of thy temptation thou needeſt not be diſturbed nor diſquieted, but in peace and patience poſſeſs thine own ſoul, conſidering what a friend thou haſt in the Court of glory, and how he is moſt active for thee, when Satan is moſt buſie in tempting of thee.

Saith Chriſt Lord here is wiſdom for their folly? humility for their pride heavenlyneſs holyneſs for their earthlineſs, for their wickedneſs &c.

Fifthly and laſtly, All temptations that the Saints meet with, ſhall work much for their good,

they shall be much for their gain; the profit and advantage that will redound to tempted souls by all their temptations is very great; now this will appear to be a most certain truth, by an induction of particulars, thus:

Rom. 8. 28. *Lam.* 1. 12.

Firſt, by temptations God multiplies and encreaſes his childrens ſpiritual experiences; the increaſe of which, is better then the increaſe of gold; in the ſchool of temptation God gives his childrcn the greateſt experience of his Power ſupporting them, of his Word comforting of them, of his Mercy warming of them, of his Wiſdom councelling of them, of his faithfulneſs joying of them, and of his grace ſtrengthning of them, 2 *Cor.* 12. 9. *My grace ſhall be ſufficient for thee. Paul* never experienced ſo deeply what Almighty power was, what the everlaſting arms of Mercy were and what infinite grace and goodneſs was, as when he was under the buffetings of Satan.

Ro. 5. 3, 4. *Frequent engagements add to the Souldiers skill, and much increaſe his experiences.*

Second-

Secondly, All their temptations shall be physical, their temptations shall be happy preventions of great abominations, 2 *Cor.* 12. 7. *Lest I should be exalted, Lest I should be exalted,* it is twice in that one verse, he begins with it, and he ends with it, if he had not been buffeted, he might have been more highly exalted in his own conceit, than he was before in his exastacy. Ah tempted souls! you say you are naught, very naught, but had it not been for the school of temptation, you might have been stark naught before this time you say you are sick, you are even sick to death, why your sickness had before this time killed you, had not temptations been physical to you; you are bad under temptations, but doubtless you would have been much worse, had not God made temptation a dyet-drink to you.

Those soul-diers that are most in fighting are least in sinning, and most free from diseases.

Thirdly, Temptation shall much promote the exercise of

altogether silent for us in Heaven? Christ is a person of highest honour, he is the greatest favourite in the Court of Heaven, he always stands betwixt us and danger; if there be any evil plotted or designed against us by Satan (the great accuser of the brethren) he foresees it, and by his intercession prevents it, When Satan puts in his pleas, and commences sute upon sute against us, Christ still undertakes our cause, he answers all his pleas, and non sutes Satan at every turn, and in dispite of Hell he keeps us up in divine favour; when Satan pleads, Lord, here are such and such sins that thy children have committed, and here are such and such duties that they have omitted and here are such and such Mercies that they have not improved, and here are such and such ordinances that they have slighted, and here are such and such motions of the Spirit, that they have quenched: divine Justice answers, All this is true; but Christ hath appeared on their

their behalf, he hath pleaded their cauſe, he hath fully and fair anſwered whatever hath been objected, and give compleat ſatisfaction to the utmoſt farthing: So that here is no accuſation nor condemnation that can ſtand in force againſt them; upon which account the Apoſtle triumphs in that, *Rom.* 1.13. *Whe is he that condemneth? it is Chriſt that died, yea rather, that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us.* Chriſts intereeſſion ſhould be the ſouls Anchor-hold in time of temptation: in the day of thy temptation thou needeſt not be diſturbed nor diſquieted, but in peace and patience poſſeſs thine own ſoul, conſidering what a friend thou haſt in the Court of glory, and how he is moſt active for thee, when Satan is moſt buſie in tempting of thee.

Saith Chriſt Lord here is wiſdom for their folly? humility for their pride heavenlyneſs holyneſs for their earthlineſs, for their wickedneſs &c.

Fifthly and laſtly, All temptations that the Saints meet with, ſhall work much for their good,

they shall be much for their gain; the profit and advantage that will redound to tempted souls by all their temptations is very great; now this will appear to be a most certain truth, by an induction of particulars, thus:

Rom. 8. 28. *Lam.* 1. 12.

Rom. 5. 3, 4. *Frequent engagements add to the Souldiers skill, and much increase his experiences.*

First, by temptations God multiplies and encreases his childrens spiritual experiences; the increase of which, is better then the increase of gold; in the school of temptation God gives his children the greatest experience of his Power supporting them, of his Word comforting of them, of his Mercy warming of them, of his Wisdom councelling of them, of his faithfulness joying of them, and of his grace strengthning of them, 2 *Cor.* 12. 9. *My grace shall be sufficient for thee.* *Paul* never experienced so deeply what Almighty power was, what the everlasting arms of Mercy were and what infinite grace and goodness was, as when he was under the buffetings of Satan.

Second-

Secondly, All their temptations ſhall be phyſical, their temptations ſhall be happy preventions of great abominations, 2 *Cor.* 12. 7. *Leſt I ſhould be exalted, Leſt I ſhould be exalted,* it is twice in that one verſe, he begins with it, and he ends with it, if he had not been buffeted, he might have been more highly exalted in his own conceit, than he was before in his exaſtacy. Ah tempted ſouls! you ſay you are naught, very naught, but had it not been for the ſchool of temptation, you might have been ſtark naught before this time you ſay you are ſick, you are even ſick to death, why your ſickneſs had before this time killed you, had not temptations been phyſical to you; you are bad under temptations, but doubtleſs you would have been much worſe, had not God made temptation a dyet-drink to you.

Thoſe ſouldiers that are moſt in fighting are leaſt in ſinning, and moſt free from diſeaſes.

Thirdly, Temptation ſhall much promote the exerciſe of

grace, as the Spring in the watch sets all the wheels a going; and as *Solomons* vertuous woman set all her maidens to work: so temptation sets faith on work, and love on work, and repentance on work, and hope on work, and holy fear on work, and godly sorrows on work. As the wind sets the Mill at work, so the wind of temptations sets the graces of the Saints a going; now faith runs to Christ, now it hugs a promise, now it pleads the blood of Christ, now it looks to the recompence of reward, now it takes the sword of the spirit, *&c.* now love cleaves to Christ, now love hangs upon Christ, now love will fight it out to the death for Christ; now hope flies to the horns of the sanctuary now hope puts on her helmet, now hope casts her Ancor upon that within the veil, *&c.* Grace is never more acted, than when a Christian is most tempted. Satan made a Bow of *Jobs* wife (of his rib, as *Chrysostome* speaks) and shot a tentation by her at *Job*, think-

Pro. 30. 10.—*last* 1 *Pet.* 1 6.

Tapers burn clearest in the dark.

Cant. 3. 6, 7.

Heb 6. 6.

thinking to have ſhot him to the heart; *curſe God and die*; but the activity of *Jobs* graces was a breaſtplate that made him temptation-proof: the Devil tsmpting *Bonaventure.* told him he was a reprobate and therefore perſwaded him to drink in preſent pleaſures of this life, for (ſaith he) thou art excluded from the future joys with God in Heaven (*Bonaventures* graces being active) he anſwers, no, not ſo Satan: if I muſt not enjoy God after this life, let me enjoy him as much as I can in this life.

Fourthly, by temptations the Lord will make you the more ſerviceable and uſeful to others, none ſo fit and able to releive tempted ſouls, to ſympathize with tempted ſouls, to ſuccour tempted ſouls, to counſel tempted ſouls, to pity tempted ſouls, to ſupport tempted ſouls, to bear with tempted ſouls and to comfort tempted ſouls, as thoſe who have been in the ſchool

The skilfulleſt commanders and Leaders, are of greateſt ſervice and uſe to the Souldiers

of temptations, 2*Cor.* 1.3,4. *Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we our selves are comforted of God.* By temptations God trains up his servants, and fits and capacitates them to succour and shelter their fellow-brethren. One tempted Christian, saith *Luther*, is more profitable and useful to other Christians, than an hundred (I may adde, than a thousand) that have not known the depths of Satan, that have not been in the school of temptation; he that is Master of Arts in the school of temptation, hath learned an Art to comfort, to succour and gently to handle tempted and distressed souls, infinitely beyond what all humane Arts can reach unto, no Doctor to him that hath been a Doctor in the school of temptation, all other Doctors are but illiterate dunces to him

Luther in Gen. 27. *Rev.* 2. 24.

Fifthly,

Fifthly, It is an honour to the Saints to be tempted, and in the iſſue to have an honourable conqueſt over the tempter. It was a great honour to *David*, that he ſhould be put to fight hand to hand with *Goliah*, and in the iſſue to overcome him; but it was farr greater honour to *Job* and *Paul*, that they ſhould be put to cumbate in the open field with Satan himſelf, and in the cloſe to gain a famous conqueſt over him, as they did: It was a very great honour to *Davids* three mighty men, that in jeopardy of their lives they brake thorow the hoſt of the Philiſtianes, to bring water to *David* out of the well of *Bethlehem*, and did effect it in ſpite of all the ſtrength, and power of their enemies, though it were to the extreameſt hazard of their blood and lives: but it is a far greater honour to the Saints, to be furniſhed with a ſpirit of ſtrength, courage and valour, to break thorow an Army of temptations, and in the cloſe, to tri

1 *Sam.* 17.

Job. 1. 2 *Cor.* 12. 7. 8. 9. 10.

2 *Sam.* 23. 13.--18.

Rom. 8. 15.--*ult.* *Joh.* 3. 4.

umph over them; and yet this honour have all the Saints, 1 *Cor.* 10. 13. *But God is faithful who will not suffer you to be tempted above that ye are able; but will, with the temptation, also make a way to escape, that ye may be able to bear it,* Rom. 16. 20. *And the God of peace shall tread Satan under your feet shortly,* 1 John, 2, 13, 14. *I write unto you Fathers, because ye have known him that is from the beginning; I write unto you young men, because ye have overcome the wicked one; I write unto you children because, ye have known the Father; I have written unto you Fathers, because ye have known him that is from the beginning; I have written unto you young men, because ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one,* 1 John, 5. 18. *We know that whosoever is born of God sinneth not,* (that is, *that sin that is unto death,* ver. 16. nor he sinneth not as other men do, delightfully, greedily, customarily, resolvedly impenitently, *&c. but he that is begotten*

gotten of God keepeth himself. and that wicked One toucheth him not: The glorious victory that the people of God had over *Pharaoh*, & his great hoſt, was a figure of the glorious victory that the Saints ſhall obtain over Satan and his inſtruments which is clear from that, *Rev.* 15. 3. Where we have the Song of *Moſes*, and of the Lamb: but why the ſong of *Moſes*, and of the Lamb? but to hint this to us, that the overthrow of *Pharaoh* was a figure of the overthrow of Satan, and the tryumphal ſong of *Moſes* was a figure of that ſong which the Saints ſhall ſing for their overthrow of Satan. As certainly as *Iſrael* overcame *Pharaoh*, ſo certainly ſhall every true *Iſraelite* overcome Satan. The *Romans* were worſted in many fights, but never were overcome in a ſet war at the long run they overcame all their enemies; though a Chriſtian may be worſted by Satan in ſome particular skirmiſhes, yet at the long run he is ſure of an honourable conqueſt. God puts a great deal

Exod. 14.

deal of honour upon a poor soul, when he brings him into the open field to fight it out with Satan; by fighting he overcomes, he gains the victory, he triumphs over Satan, and leads captivity captive. *Augustine* gives this reason why God permitted *Adam* at first to be tempted, *viz.* that he might have had the more glory in resisting and withstanding Satans temptation; it is the glory of a Christian to be made strong to resist, and to have his resistance crowned with a happy conquest.

Sixthly, By Temptations the Lord will make his people more frequent and more abundant in the work of Prayer; every temptation proves a strong alarm to prayer. When *Paul* was in the school of temptation, he prayed thrice, that is, often; days of temptation, are days of great supplication, Christians usually pray most, when they are tempted most; they are most busie with God

2 Cor. 12. 8 9.

God, when Satan is moſt buſie with them; a Chriſtian is moſt upon his knees, when Satan ſtands moſt at his elbow.

Auguſtine was a man much tempted, and a man much in prayer, holy prayer, ſaith he, is a ſhelter to the ſoul, a ſacrafice to God, and a ſcourge to the Devil. *So Bernard, Baſil, Gorgonia, Trucilla, James, Jacob, Daniel.*

Luther was a man under manifold temptations, and a man much in prayer; he is ſaid to have ſpent three hours every day in prayer; he uſed to ſay, that prayer was the beſt book in his ſtudy.

Chryſoſtome was much in the ſchool of temptation, and delighted much in prayer; Oh! ſaith he it is more bitter then death, to be ſpoiled of prayer, and hereupon (as he obſerves) *Daniel* choſe rather to run the hazard of his life, than to loſe his prayer. But

Seventhly, By temptations the Lord will make his people more and more conformable to the Image of his Son. Chriſt was much temp- *Luke.4.*

tempted, he was often in the School of temptation, and the more a Christian is tempted, the more into the likeneſs of Christ he will be transformed; of all men in the world, tempted ſouls do moſt reſemble Christ to the life, in meekneſs, lowlineſs, holineſs, heavenlyneſs, *&c.* The Image of Christ is moſt fairly ſtampt upon tempted ſouls; tempted ſouls are much in looking up to Jeſus, and every gracious look upon Christ changes the ſoul more and more, into the Image of Christ; tempted ſouls experience much of the ſuccourings of Christ and the more they experience the ſweet of the ſuccourings of Christ, the more they grow up into the likeneſs of Christ: temptations are the tools by which the Father of Spirits do more and more carve, forme and faſhion his precious Saints into the ſimilitude and likeneſs of his deareſt Son.

Heb 12. 1.2. 2*Cor*.2.2 8 *Heb*.2. 17.18.

Eighthly and laſtly, (Take many things in one) God by temptations

tions makes ſin more hateful, and the world leſs delightful, and relations leſs hurtful: by temptations God diſcovers to us our own weakneſs, and the creatures inſufficiency in the hour of temptation to help us, or ſuccor us; by temptations God will brighten our Chriſtian Armour, and make us ſtand more upon our Chriſtian watch, and keep us cloſer to a ſuccouring Chriſt; by temptations the Lord will make his Ordinances to be more highly prized, and heaven to be more earneſtly deſired. Now ſeeing that temptatious ſhall work ſo eminently for the Saints good, why ſhould not Chriſtians be mute and ſilent? why ſhould they not hold their peace, and lay their hands upon their Mouths, though their afflictions are attended with great temptations?

1 *Pet.* 5. 8.

Eph. 6. 10, 18.

1 *Cor.* 5. 1, 2, 3.

Object 8. *Oh! but God hath deſerted me, he hath forſaken me, and he that ſhould comfort my ſoul ſtands afar off how can I be ſilent?*

the

the Lord hath hid his face from me? clouds are gathered about me; God hath turned his back upon me, how can I hold my peace? supposing that the desertion is real, and not in appearance only as sometimes it falls out: I Answer,

First, It hath been the common lot, portion, and condition of the choicest Saints in this world, to be deserted and forsaken of God, *Psal.* 30 6,7. *Psal.* 77. and 88. *Job.* 23.8,9. *Cant.* 3.1,2,3,4. *ch.* 5.6,7. *Isa.* 8.17. *Micah*, 7.7 8,9. If God deals no worse with thee, than he hath dealt with his most bosom friends, with his choicest Jewels, thou hast no reason to complain. But

Secondly, Gods forsaking of thee, is only partial, it is not total God may forsake his people in part, but he never wholly forsakes them; he may forsake them in respect of his quickning presence, and in respect of his comforting presence, but he never forsakes them in respect of his supporting

Isa. 9.4. *Gen* 49. 23.24.

porting Preſence, 2*Cor.*12 9. *My grace is ſufficient for thee, for my ſtrength is made perfect in weakneſs.* Pſal.73.23,24. *The ſteps of a good man are ordered by the Lord, and he delighteth in his way. Though he fall he ſhall not be utterly caſt down; for the Lord upholdeth him with his hand.* Gods ſupporting hand of Grace, is ſtill under his people, *Pſal* 63.8. *My ſoul followeth hard after thee; thy right hand upholdeth me.* Chriſt hath always one had to uphold his people, and another hand to embrace them, *Cant.*2.16. The everlaſting arms of God are always underneath his people, *Deut.* 33. 27. And this the Saints have always found; witneſs; *David, Heman, Aſaph, Job,* &c.

As the Nurſe upholds the little Child &c.

Geographers write, that the City of *Syracuſe* in *Sicily*, is ſo curiouſly ſituated, that the Sun is never out of ſight: though the Children of God ſometimes are under ſome clouds of afflictions, yet the Sun of Mercy, the Sun of Righteouſneſs is never quite out of ſight. But Third-

Thirdly, Though God hath forsaken thee, yet his love abides and continues constant to thee; he loves thee with an everlasting love, *Jer.* 31.4. *Where he loves, he loves to the end*, Joh. 13.1. Isa. 49, 14. 15. 16. *But Zion said, the Lord hath forsaken me, and my Lord hath forgotten me.* But was not *Zion* mistaken? yes, *Can a woman forget her sucking Child, that she should not have compassion on the Son of her womb? yea, they may forget, yet will not I forget thee. Behold, I have graven thee upon the Palms of my hands, thy walls are continually before me.* Look as persons engrave the marke, name or picture of those whom they dearly love, and entirely affect, upon some stone that they were at their breasts, or upon some Ring that they wear on their finger: So hath God engraven *Zion* upon the Palms of his hands, she was still in his eye, and always dear to his heart, thought she thought not so As *Josephs* heart was full of love to his brethren, even then when he spake

The very Heathen hath observed, that God do th not love his childaen with a weak affection. but with a strong masculine love, Sen.

Gen. 41.

ſpake roughly to them, and withdrew himſelf from them, (for he was fain to go aſide, and eaſe his heart by weeping) ſo the heart of God is full of love to his people, even then when he ſeems to be moſt diſpleaſed with them, and to turn his back upon them; though Gods diſpenſations may be changeable towards his people, yet his gracious diſpoſition is unchangeable towards them. When God puts the blackeſt veil of all upon his face, yet then his heart is full of love to his people, then his bowels are yearning towards them, *Jer.* 31.18,19,20. *Is Ephraim my dear Son? is he a pleaſant Child? for ſince I ſpake againſt him, I do earneſtly remember him ſtill, therefore my bowels are troubled for him: I will ſurely have mercy upon him, ſaith the Lord.* The Mothers bowels cannot more yearn after the tender babe, than God doth after his diſtreſſed ones. As *Moſes* his Mother, when ſhe had put him into the Ark of Bull-ruſhes, wept to ſee the

*Mal.*3.6.

*Exod.*2.

the babe weep, and when ſhe was turned from him, ſhe could not but coſt a weeping eye of love towards him; ſo when God turns aſide from his people, yet he cannot but caſt an eye of love towards them. *Hoſ.* 11.1. *How ſhall I give thee up, O! Ephraim?* &c. Here are four ſeveral hows in the Text, the like not not to be found in the whole book of God. I am even at a ſtand juſtice calls for vengeance, but Mercy interpoſeth; my bowels yern, my heart melts, Oh! how ſhall I give thee up? Oh! I cannot give thee up, I will not give thee up. Gods love is always like himſelf, unchangeable, his love is everla ſting, its a love that never decays no waxes cold, it is like the ſtone *Albeſtos*, of which *Solinas* writes, that being once hot, it can never be cooled again.

Fourthly, Though the Lord hath hid his face from thee, yet certainly thou haſt his ſecret preſence with thee. God is preſent when

when he is ſeemingly abſent, *The Lord was in this place and I knew is not*, ſaith *Jacob*. The Sun many times ſhines when we do not ſee it and the Husband is many times in the houſe when the wife doth not know it. God is in thy houſe, he is in thy heart, though thou ſeeſt him not, thou feeleſt him not, though thou heareſt him not, *Heb.* 13.5. *I will never leave thee nor forſake thee*; or as it may be rendred according to the Greek, *I will not leave thee, neither will I not forſake thee.* Art thou not now drawn out to prize God, and Chriſt, and his love, above all the world? yes; art thou not now drawn out to give the Lord many a ſecret viſit, in a corner behind the door in ſome dark hole where none can ſee thee, nor hear thee, but the Lord? yes; are there not ſtrong breathings pantings, and longings after a clearer viſion of God, and after a fuller fruition of God? yes; art thou not more affected and afflicted with the with-drawings of Chriſt, than

Pſ. 23.4. *Pſ.* 139. *Gen.* 28. 1.

Cant. 2.14.

Pſ 42.1,2 3.

Pſ. 63.1,2, 3.

than thou art with the greatest af-
*Cant.*5.6. flictions that ever befel thee? yes,
Austin upon that answer of God to
*Exod.*33. *Moses, thou canst not see my face, and*
67. *live*, makes this quick and sweet
reply, *then Lord let me dye, that I*
*Ps.*30.6,7. *may see thy face.* Dost thou not of-
ten tell God, that there is no pu-
nishment to the punishment of loss
and no hell to that of being forsa-
ken of God? yes, dost thou not find
a secret power in thy soul, drawing
thee forth to struggle with God,
to lay hold on God, and patiently
to wait on God, till he shall re-
turn unto thee, and lift up the light
of his countenance upon thee? yes,
well then, thou mayest be confi-
dent, that thou hast a secret and
blessed presence of God with thee,
though God in regard of his com-
fortable presence may be departed
from thee; nothing below a secret
presence of God, with a mans spi-
rit, will keep him waiting and
working till the Sun of Righteous-
nes shines upon him. If any vain
*Mal.*4.2. persons should put that deriding
question

queſtion to thee, where is thy God thou mayeſt ſafely and boldly anſwer them, my God is here, he is nigh me he is round about me, yea he is in the midſt of me, *Zeph.*3.17. *The Lord thy God in the midſt of thee is mighty, he will ſave, he will rejoyce over thee with joy, he will reſt in his love, he will joy over thee with ſinging.* The buſh, which was a type of the Church, conſumed not all the while it burned with fire becauſe God was in the midſt of it. It is no Argument, that Chriſt is not in the Ship, becauſe tempeſts and ſtorms ariſe.

Fifthly, Though God be gone, yet he will return again; though your Sun be now ſet in a Cloud, yet it will riſe again; though ſorrow may abide for a night, yet joy comes in the Morning. A Chriſtian mouring ſhall laſt but till Morning, *Mic.*7.19. *He will turn again, he will have compaſſion upon us.* Cant.3.4. *It was but a little that I paſſed from them, but I found him*

*Iſa.*17. 14. *Pſal.*30. 5. *Pſal.*40. 1.2,3. *Pſa.*5.11. *Pſa.*42.5. 8,9,11.

him whom my ſoul loveth; I hold him and I would not let him go, &c. Pſal. 94. 19. *In the multitude of my thoughts within me, thy comforts delight my ſoul,* Iſa. 54. 7, 8, 10. *For a moment have I forſaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlaſting kindneſs will I have mercy on thee ſaith the Lord thy Redeemer; for the Mountains ſhall depart, and the Hills be removed, but my kindneſs ſhall not depart from thee: neither ſhall the Covenant of my peace be removed ſaith the Lord that hath mercy on thee.* God will not ſuffer his wh le diſpleaſure to ariſe upon his people neither will he forſake them totally or finally; the Saints ſhall taſte but ſome ſips of the Cup of Gods Wrath, ſinners ſhall drink the Dregs; their ſtorm ſhall end in a calm, and their Winter-night ſhall be turned into a Summer-day. There was a woman who was thirteen years under deſertion, which was ſo vehement, that for the moſt part

of her time, ſhe was fain to keep her bed through weaknels: A godly Miniſter, who was affected with her condition, went to comfort her, and to pray with her: but when he came and offered to do it, ſhe ſhrieked out, utterly refuſing and forbidding him to pray with her, for ſaid ſhe, I have too many abuſed mercies to anſwer for already; yet he would not be put off, but prayed by her, and ſo prevailed with God on her behalf, that the next Morning ſhe was delivered from all her fears, and had ſuch exceeding joy, that the like hath rarely been heard of; the Lord that had been long withdrawn from her, returned at length in a way of ſingular mercy to her. There was another precious Woman, who was ſeveral years deſerted, and hearing a precious Godly Miniſter Preach, ſhe of a ſuddain fell down overwhelmed with joy, crying out, O! he is come whom my ſoul loveth! and for divers days after ſhe was filled with ſuch exceeding joys,

So *Mrs. Honywood, Mrs. Katherine Eriterg. and divers others.*

O and

and had such gracious and singular ravishing expressions, so fluently coming from her, that many came to hear the rare manifestations of Gods grace in her; the lowest of her pious expressions did exceed the highest that ever the Minister had read in the Book of Martyrs. But

Sixthly and Lastly, Gods deserting, Gods forsaking of his people, shall many ways work for their good. As

First, God by withdrawing from his people, will prepare and fit them for greater refreshings, manifestations and consolations, *Psal.* 71. 11, 20, 21. *Saying, God hath forsaken him, persecute and take him, for there is none to deliver him.* But shall this forlorn condition work for his good? yes; *Thou which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth. Thou shalt encrease my greatness,*

greatneſs, and comfort me on every ſide. When *Joſephs* brethren were in their greateſt diſtreſs, then *Joſeph* makes known himſelf moſt fully to them; ſo doth Chriſt our ſpiritual *Joſeph* to his people. *Hudſon* the Martyr, deſerted at the ſtake, went from under his chain, and having prayed earneſtly, was comforted immediately, and ſuffered valiantly. *Gen. 45. c. 2, 3, 4.*

2. By Gods withdrawing from his people, he prevents his Peoples withdrawing from him; and ſo by an affliction he prevents ſin: for God to withdraw from me is but my affliction, but for me to withdraw from God, that is my ſin: and therefore it were better for me that God ſhould withdraw a thouſand times from me, than that I ſhould once withdraw from God; God therefore forſakes us, that we may not forſake our God: God ſometimes hides himſelf, that we may cleave the cloſer to him, and hang the faſter upon him. As the *Heb 10. 38, 39. Chriſt the Captain of our ſalvation will execute Martial Law upon them that withdraw from their Colours, &c.*

Mother hides her self from the child for a time, that the child may cleave the closer, and hang the faster upon her all the day long, God sometimes hid himself from *David*, Psal. 30.7. *Thou didst hide thy face and I was troubled*, I was all-amott, well, and is that all) no, *ver.* 8. *I cried to thee, O Lord, and unto the Lord I made my supplication.* Now he cries louder, and cleaves closer to God than ever; so in that Psal. 63. 1,2. *O God, thou art my God, early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee, in a dry and thirsty land, where no water is, To see thy power and thy glory, so as I have seen thee in thy Sanctuary.* Well, and how do those withdrawings of God work? why this you may see in *verse* 8. *My soul followeth hard after thee*, or as the Hebrew reads it, *my soul cleaveth after thee*; look as the husband cleaves to his wife, so doth my soul cleave to the Lord; the Psalmist now follows God even hard at heels, as we say. But

Gen. 2.24

Third-

Thirdly, The Lord by withdrawing from his people, will inhance and raiſe the price, and commend the worth, excellency, ſweetneſs and uſefulneſs of ſeveral precious Promiſes, which otherwiſe would be but as dry breaſts, and as uſeleſs weapons to the ſoul. As that, *Mic.* 7. 18, 19. *He will turn again, be will have compaſſion upon us, &c.* and that. *Iſa.* 54.7,8. but now opened, and that, *Heb.* 13.5, 6. and that, *Hab.* 2. 3. and that, *Pſal.* 5.12. *For thou Lord, wilt bleſs the righteous; with favour thou wilt compaſs him* (or crown him) *as with a ſhield*; the Lord will compaſs the Righteous about with his favour, as the crown compaſſes about the Head, as the Hebrew imports, and that, *Pſal.* 112.4. *unto the upright there ariſeth light in darkneſs; he is gracious and full of compaſſion, and righteous.* And that *Jer.* 31.37. *Thus ſaith the Lord, of Heaven above can be meaſured, and the foundations of the Earth ſearched out beneath, I will alſo caſt off all the ſeed*

2 *Pet.* 1.4

And that John 14. 21,23. *and that* 1 *Sam.* 12. 20. *Iſa.* 62. 9. *ult.*

of Israel, for all that they have done, saith the Lord. As sure as Heaven cannot be measured, nor the foundations of the earth searched by the skill or power of any mortal Man; so sure and certain it is, that God will not utterly cast off his people, no not for all the evil that they have done; now at what a rate doth a deserted soul value these precious promises? well, saith he, these promises are sweeter than the honey or the honey-comb, they are more precious than gold, than fine gold, than much gold, than all the gold in the world; I prefer them before my food, before my delightful food, yea before my necessary food, before my appointed portion. As *Alexander* laid up *Homers Iliads* in a Cabinet embroidered with Gold and pearls; so deserted souls will lay up these precious promises in the Cabinet of their hearts, as the choicest treasure the world affords. Dolphins, they say, love Musick, so do deserted souls the Musick of the promises. That promise, 1 *Tim.* 1. 15.

Psal. 119. 103. 72. *v.* *Ps.* 19. 10. *Prov.* 8. 11. *Job.* 23. 12

15. was Muſick to *Bilni* the Martyr; and that promiſe, *John* 10. 29. was Muſick to *Urſine*, and that promiſe. *Iſa.* 57. 15. was Muſick to another; and that promiſe, *Iſa.* 26. 3. was Muſick to another; and that to another, *Mat.* 11. 28, &c. Promiſes that are ſuited to a deſerted Mans condition, make the ſweeteſt Muſick in his ear, and are the moſt ſoveraign cordials to bear up the ſpirits, that God can give, or Heaven afford, or the ſoul deſire, *Deut.* 32. 13. *He made him to ride on the high places of the earth, that he might eat the fruits of the field; and he made him to ſuck honey out of the rock, and oyl out of the flinty rock.* Ah the honey, the oyl that deſerted ſouls ſuck of ſuch promiſes that ſpeak home and cloſe to their conditions!

Fourthly, By Gods hiding his face, and withdrawing himſelf from thee, thou wilt be enabled more feelingly, and more experimentally to ſympathize with o- *Heb.* 5. 2.

thers, and to have compassion on others that are or may be in the dark, and forsaken of God, as now thou art, *Heb.* 13. 2. *Remember them that are in bonds, as bound with them; and them which suffer adversity, as being your selves also in the body.* It is observed of the Bees, that when one is sick, they all mourn; and of the Sheep, that if one of them be faint, the rest of the flock will stand betwixt it and the Sun, until it be revived; in the natural body, if one member grieve, and is in pain, all suffer with it: when a thorn is got into the foot, how doth the back bow, and the eyes pry, and the hands go to pluck the thorn out: none so compassionate towards deserted souls, as those who have been deserted and forsaken of God themselves. Oh! they knowwhat an evil and a bitter thing it is to be left and forsaken of God, and therefore their bowels, their compassions run out much to such, yea most to such: they know that there is no affliction, no

P. in Nat. Hist. l. 11. *c.* 17.

no misery, no hell, to that of being forsaken of God. *Plutarch.*

Anaxagoras seeing himself old, and forsaken of the world, laid himself down, and covered his head close, determining to starve himself to death with hunger: but alas! what is it to be forsaken of the world, to a mans being forsaken of God? were there as many worlds, as there be Men in the world, a Man were better be forsaken by them all, than to be forsaken of God. There is a great truth in that saying of *Chrysostome*, *viz.* That the torments of a thousand hells, if there were so many come far short of this one: to wit, to be turned out of Gods Presence with a *non novi vos*, I know you not, *Mat.* 7. 23. The Schools have long since concluded, that *pœna sensus*, the pain of sense, is far greater than *pœna damni*, the pain of loss: what a grief was it to *Absalom* to see the Kings face clouded? and how sadly was *Eli* and his daughter affected with the loss of the Ark *Chrysost. ad Pop. Antioch. Hom.* 47. *& in Mat. Hom.* 24.

which was but a Testimony of Gods presence? but Oh how much more is a Christian affected and afflicted with the loss of the face and favour of God? the remembrance of which makes his heart to melt, and his bowels to yearn towards those whose Sun is set in a cloud.

Fifthly, Hereby the Lord will teach his people to set a higher price upon his face, and favour, when they come to enjoy it, *Cant.* 3. 4. *It was but a little that I passed from them, but I found him whom my soul loveth; I held him, and I would not let him go, &c.* No Man sets so high a price upon Christ, as he that hath lost him, and found him again. Jesus in the *China* tongue, signifies the rising-Sun, and so he is, *Mal.* 4. 2. especially to souls that have been long clouded. The poor Northern Nations of *Strabo*, who want the light of the Sun for some Months together, when the term of his return approaches, they

Austin saith, Lord, I am content to suffer my pains and torments in this world, if I might see thy face one day; At such a rate did he prize the face of God.

they climb up into the higheſt mountains to ſpy it, and he that ſpies it firſt was accounted the beſt and moſt beloved of God, and uſually they did chuſe him King; at ſuch a rate did they prize the return of the Sun: Ah! ſo it is with a poor ſoul, that for ſome Months, Years, hath been deſerted. Oh! how highly doth he prize and value the Son of Righteouſneſs, his returning to him, and ſhining upon him! *Pſal.*63.3. *Thy loving kindneſs is better than life*, or *better than lives*, as the Hebrew hath it. Divine favour is better than life, it is better than life with all its Revenues with all its Appurtenances, as honours, riches, pleaſures, applauſe, *&c.* yea, it is better than many lives put together. Now you know at what a high rate Men value their lives, they will bleed, ſweat, vomit, purge, part with an eſtate, yea with a limb, yea limbs, to preſerve their lives: As he cryed out, give me any deformity, any torment, any miſery, ſo you ſpare my life. Now, though *Chaiim.*

though life be so dear and precious to a man, yet a deserted soul Prizes the returnings of divine favour upon him, above life, yea, above many lives, many Men have been weary of their lives, as is evident in Scripture and History; but no Man was ever yet found that was weary of the love and favour of God; no Man sets so high a price upon the Sun, as he that hath laid long in a dark dungeon, *&c.* But

Sixthly, Hereby the Lord will train up his servanrs in that precious life of faith; which is the most honourable, and the most happy life in all the world, 2 *Cor.* 5. 7. *For we walk by faith, & not by sight.* The life of sense, the life of reason, is a low life, a mean life, the life of faith is a noble life, a blessed life. When *Elisha* demanded of the *Shunamite* what he should do for her, whether he should speak for her, to the King or the Captain of the Host? she answered, I dwell among my people, that is, I dwell nobly and

2 *Kings* 4. 15, 16.

hap-

happily among my people, I have no need to make any ſute to King or Captain: and this ſhe accounts her great happineſs, and indeed it is the greateſt happineſs in this world to live much in the exerciſe of Faith, no Man lives ſo free a life, ſo holy a life, ſo heavenly a life, ſo happy a life, as he that lives a life of faith, by divine withdrawings the ſoul is put upon hanging upon a naked God, a naked Chriſt, a naked Promiſe: Now the ſoul is put upon the higheſt and the pureſt Acts of Faith, *viz.* To cleave to God, to hang upon God, and to carry it ſweetly and obedientially towards God, though he frowns, though he chides, though he ſtrikes, yea, though he kills. Thoſe are the moſt excellent and heroick acts of faith that are moſt abſtracted from ſenſe and reaſon; he that ſuffers his reaſon to uſurp upon his Faith, will never be an excellent Chriſtian: He that goes to ſchool to his own reaſon, hath a fool to his School-maſter, and he that

Iſa. 50. 10.

Chap. 63. 5, 16.

Job 13. 15. *Faith acts in the moſt Kingly way, when it hangs upon a killing God.*

that ſuffers his faith to be overruled by his reaſon, ſhall never want wo; where reaſon is ſtrongeſt; faith uſually is weakeſt; but now the Lord by forſaking of his people for a time, he makes them skilful in the life of faith, which is the choiceſt and the ſweeteſt life in this world. But

Pſ.22.1,2. Chriſt was only forſaken in regard of his humane nature, not in reſpect of his Godhead.

Seventhly, By divine withdrawings you are made more conformable to Chriſt your head and husband, who was under ſpiritual deſertion as well as you, *Mat.*27.46. *My, God my God, why haſt thou forſaken me?* There is an hidden Emphaſis in the Hebrew word, *El* ſignifies a ſtrong God, *Eli*, *Eli*, My ſtrong God, my ſtrong God; the unity of Chriſts perſon was never diſſolved, nor his graces were never diminiſhed; in the midſt of this terrible ſtorm, his faith fortifieth and ſtrengtheneth it ſelf upon the ſtrength of God; *My God, My God*; yet in reſpect of divine protection, and divine ſolace, he was for a time

time forſaken of his Father; and if this be thy caſe, thou art herein but made conformable to thy Lord and Maſter, nay, thou doſt but ſip of that bitter cup, of which Chriſt drank deep; thy cloud is no cloud to that which Chriſt was under. But.

Eightly and Laſtly, By theſe tranſient and partial forſakings, the Lord will exceedingly ſweeten the clear, full, conſtant and uninterrupted enjoyments of himſelf in Heaven to all his people. Ah! how ſweet and precious was the face and favour of the King to *Abſolom*, after he had for a time been baniſhed, and at length reſtored to his royal favour again? *Oneſimus* departed from *Philemon* for a ſeaſon, that he might receive him for ever: ſo the Lord departs from his people for a time, that they may receive him for ever; he he hides himſelf for a ſeaſon, that his conſtant preſence amongſt his children in glory, may be the more ſweet and de

Pſal. 71. 10. 21.

Phil.

delightful to them, &c.

Object. 9. *Oh! but I am falſely accuſed, and ſadly reproached, and my good name, which ſhould be as dear or dearer to me than my life, is defamed and fly-blown, and things are laid to my charge that I never did, that I never knew,* &c. *and how then can I be ſilent? how can I hold my peace? I cannot forget the Proverb,* oculus & fama non patiuntur jocos, *a mans eye and his good name, can bear no jeſts; and how then can I be mute to ſee men make jeſts upon my good name? and every day to ſee men lade it with all the ſcorn and contempt imaginable that they may utterly blaſt it?* &c. To this I ſay.

Firſt, That it muſt be granted, that a good name is one of the choiceſt Jewels in a Chriſtians Crown; though a great name many times is little worth, yet a good name is rather to be choſen than great riches; it better to have a good name abroad, than ſilver or gold

gold laid up in a Cheſt at home. *A good name is better than precious oyntment*, Eccleſ. 7. 1. Precious oyntments were greatly in uſe, and highly eſteemed of among the *Iſraelites* in thoſe Eaſtern parts? they were laid up amongſt the moſt precious things, even in the Kings treaſury. Sweet oyntments can but affect the ſmell, and comfort the brain, and delight the outward Man; they reach not the beſt part, the noble part, *viz.* The Soul, the Conſcience of a Chriſtian; but a good name doth both; what is the perfume of the noſtrils, to the perfume uf the heart?

Iſa. 39. 2. *A good renown is better than a golden Girdle, ſaith the French Proverb.*

I have read, that in ſome Countries they have a certain Art of drawing of Pigeons to their Dovehouſes in thoſe Countries by anointing the wings of one of them with ſweet oyntment, and that Pigeon being ſent abroad, doth by the fragrancy of that oyntment dequoy, invite, and allure others to that houſe where it ſelf is a domeſtick; ſuch is the fragrancy of a good

good name, that it draws other men after the favour thereof. Among all sorts and ranks of Men in the world, a good name hath an attractive faculty, it is a precious oyntment that draws hearers to attend good Preachers, Patients to attend Physitians, Clients to attend Lawyers, Scholars to attend
1 *Joh.* 12. 6. School-masters, and Customers to attend Shop-keepers, who with *Demetrius*, hath a good report of all good Men: Let a Mans good name be but up, and he cannot easily want any thing that Men or Money can help him to; a good name will bring a Man into favour, and keep a Man in favour with all that are good; therefore say the Moralists.

Omnia si perdas, famam servare memento,
Qua semel amissa postea nullus eris.

Whatsoever commodity you lose, be sure yet to preserve that Jewel of a good name; a Christian should

ſhould be moſt chary of his good name, for a good name anſwers to all things, as *Solomon* ſpake of Money. *Ergo ſi bonam famam ſervaſſa, ſat dives ero.* If I may but keep a good name, I have wealth enough, ſaid the Heathen; a Chriſtian ſhould rather forgo gold, than let go a good name, and he that rubs a Chriſtian of his good name, is a worſe thief than he that robs him of his purſe, and better deſerves a hanging than he, *&c.* But *Plaut.*

Secondly, It muſt be granted, that a good name once loſt, is very hardly recovered again, a Man may more eaſily recover a loſt friend, a loſt eſtate, than a loſt name; a good name is like a princely ſtincture, quickly ruined, but long a rearing. The Father of the Prodigal could ſay of his loſt Son, *This my Son was loſt but is found, he was dead, but is alive.*; but how few Chriſtians can ſay, this my good name was loſt, but is found, it was dead, but now it lives; As when *Luke* 15. *ult.*

Orpha

Ruth. 1. 14. *Orpha* once left *Naomi*, she returned no more to her: So when once a good name leaves a Man, it hardly returns to him again; a crack'd credit will hardly be sodered anew; new wine is rarely put into old *Acts* 24. 6. bottles; a Man should stand upon nothing more than the credit of his conscience, and the credit of his name.

In *Japan* the very Children are so zealous of their reputation, that in case you lose a trifle, and say to one of them, Sirrah, I believe you have stollen it, without any pause, the boy will immediately cut off a joint from one of his fingers, and say, Sir, if you say true, I wish my finger may never heal again. Three things a Christian should stiffly labour to maintain. 1. The honour of God. 2. The honour of the Gospel. 3. The honour of his own name; if once a Christians good name sets in a cloud, it will be long before it rises again.

Thirdly, Though all this be true,

true, yet it hath been the portion of Gods deareſt Saints and Servants to be ſlaudered. reproached, villified, and falſely accuſed, *Pſal.*31. 18. *Let the lying lips be put to ſilence, which ſpeak grievous things, proudly, and contemptuouſly againſt the righteous*: How ſadly and falſely was *Joſeph* accuſed by his wanton Miſtreſs, *David* by *Doeg*, and *Shimei*, *Job* of hypocriſie, impiety, inhumanity, cruelty, partiality, pride, and irreligion? *Job* 22. was not *Naboth* accuſed of ſpeaking blaſphemy againſt God and the King? did not *Haman* preſent the *Jews* to the King as Refractories and Rebels? was not *Elias* accuſed to be the troubler of *Iſrael*, and *Jeremy* the trumpet of Rebellion, the Baptiſt a ſtirrer up of ſedition, and *Paul* a peſtilent incendiary? were not the Apoſtles generally accounted deceivers and deluders of the people, and the off-ſcouring of the world? &c. *Athanaſius* and *Euſtathius*, were falſly accuſed of Adultery, Hereſie, and Treaſon

Mat. 5.10 11,12. 1 *Pet.*3. 14. *ch.* 1. 54. *Pſal.* 69.7. *Gen.*39. *Pſ.*<2. 2 *Sam.* 10. 11,12,6. 13, 15. *ch. of Job.* *Jer.* 51.51

Eſt. ch 3.

Jer. 20.7, 8,9. *Rom.*3.8. 2 *Cor.* 6.8. 1 *Cor.*4. 12,13.

Act and Mon.

ſon were charged upon *Cranmar*, *Parricide* upon *Philot*, ſedition upon *Latimer*. As the primitive Perſecutors uſually put Chriſtians into Bear skins, and Dogs skins, and then baited them: ſo they uſually loaded their names and perſons, with all the reproach, ſcorn, contempt and falſe reports imaginable, and then baited them, and then acted all their malice and cruelty upon them. I think there is no Chriſtian, but ſooner or later, firſt or laſt, will have cauſe to ſay with *David*, *Pſal.* 37. 11. *Falſe witneſſes did riſe up, they laid to my charge things that I knew not*, they charged me with ſuch things whereof I was both innocent and ignorant. It was the ſaying of one, that there was nothing ſo intolerable as accuſation, becauſe there was no puniſhment ordain'd by Law for accuſers, as there was for thieves, although they ſtole friendſhip from Men, which is the goodlieſt riches Men can have. Well Chriſtians, ſeeing it hath been the lot of the deareſt

As Tertullian Minutius, Fælix, and others declare.

Hippias.

eſt Saints, to be fully accuſed, and to have their names and reputes in the world reproached & fly-blown, do you hold your peace, ſeeing it is no worſe with you than it was with them, of whom this World was not worthy. The *Rabbines* ſay, that the World cannot ſubſiſt without patient bearing of Reproaches. But *Kimchi.*

Fourthly, Our Lord Jeſus Chriſt was ſadly reproached, and falſely accuſed; his precious time (that deſerves to be always writ in characters of gold, as the *Perſians* uſually write their Kings) was often eclipſed, before the Sun was eclipſed at his death; his ſweet Name, that was ſweeter than all ſweets, was often crucified before his body. Oh the ſtones of reproach, that were frequently roul-ed upon that name by which we muſt be ſaved if ever we are ſaved! Oh the jears, the ſcoffs, the ſcorns that were caſt upon that name that can only bleſs us. The

name

name of Jesus (saith *Chrysostome*) hath a thousand treasures of joy and comfort in it. The name of a Saviour (saith *Bernard*) is honey in the mouth, and musick in the ear, and a jubilee in the heart: and yet where is the heart that can conceive, or the tongue that can express how much dung and filth hath been cast upon Christs name? and how many sharp Arrows of reproach and scorn hath been, and daily, yea, hourly are shot by the world at Christs name and honour? Such ignominious reproaches were cast upon Christ and his name, in the time of his life, and at his death, that the Sun did blush, and masked himself with a Cloud, that he might no longer behold them, *Mat.* 11. 19. *The Son of Man came eating and drinking, and they say behold a Man gluttenous, and a Wine bibber, a friend of publicans and sinners:* but was he such an one? no, *wisdom is justified of her children* Wisdoms children will stand up and justifie her before all the world

It is a foolish thing saith Cato to hope for life by anothers death. the world practically speaks as much every day.

Ma-

Mat. 27. 63. *Sir, we remember that that deceiver ſaid, while he was yet alive, after three days, I will riſe again*, but was he a deceiver of the people? no, he was the faithful and true witneſs, *Rev.* 1.5. *chap.* 3. 14. *Job* 7. 20. *The people anſwered and ſaid, thou haſt a Devil: who goeth about to kill thee?* ch. 8. 48. *Then anſwered the Jews, and ſaid unto him, Say we not well that thou art a Samaritan, and haſt a Devil?* chap. 10. 20. *And many of them ſaid, he hath a Devil, and is mad; why hear ye him?* It was a wonder of wonders, that the earth did not open and ſwallow up theſe Monſters, and that God did not rain Hell out of Heaven upon theſe horrid blaſphemers: but their blaſphemous aſſertions were denied and diſproved by ſome of wiſdoms children, *ver.* 21. *Others ſaid, theſe are not the words of him that hath a Devil: can a Devil open the eyes of the blind?* The Devil hath no ſuch power nor any ſuch goodneſs, as to create eyes to him that was born blind.

The Greek word ſignifies one who doth profeſſe an Art of couzening people to their faces.

Will you yet see more scorn, dirt, and contempt cast upon the Lord of glory? why then cast your eyes upon that, *Luke* 16, 14. *And the Pharisees also, who were covetous, heard all these things, and they derided him*; or as the Greek Reads it, *They blew their noses at him in scorn and derision.* The Pharisees did not only laugh, fleer, and jear at Christ, but they have also external signs of scorn and derision in their countenance and gestures; they blew their noses at him, they contemned him as a thing of nought. And in *ch.* 25. 35. both People and Rulers blew their noses at him; for the original word is the same with that in the fore-mentioned chapter, *John.* 19. 12. he is accused for being an Enemy to *Cæsar.* Now, who can seriously consider of the scorn, reproach, and contempt that hath been cast upon the Name and Honor of our Lord Jesus, and not sit silent and mute under all the scorn and contempt that hath been cast upon his Name or

Exemukterizon. Read this Mar. 15. 19 Isa. 57. 4. Mat. 27. 29.

or perſon in this world?

Fifthly, To be well ſpoken of by them that are ill ſpoken of by God, to be in favour with them, who are out of favour with God, is rather a reproach than an honour to a man. Our Saviour himſelf teſtifieth, that in the Church and Nation of the *Jews*, they that had the moſt general approbation and applauſe, they who were moſt admired and cryed up, were the worſt, not the beſt men: they were the falſe, not the true Prophets, *Luk.* 6. 26. *Woe unto you when all men ſhall ſpeak well of you, for ſo did their Fathers to the falſe Prophets.* *Auſtin* feared the praiſes of good men, and deteſted the praiſes of evil men. I would not, ſaith *Luther*, have the glory and fame of *Eraſmus*, my greateſt fear is the praiſes of men. *Phocion* had not ſuſpected his ſpeech, had not the common people applauded it. *Antiſthenes* miſtruſted ſome ill in himſelf for the vulgar commendations. *Socrates* ever ſuſpected

The tongues of wicked men are like the Duke of Medina Sidonia's ſword, that knew no difference between a Catholick and a Heretick. The Laſhes of lewd tongues is is impoſſible to avoid, as neceſſary to contemn.

ſpected that which paſt with the moſt general commendations. To be praiſed of evil men (ſaid *Bion*) is to be praiſed for evil doing; ſo the better they ſpeak of a man, the worſe; and the worſe, the better. The *Lacedemonians* would not have a good ſaying ſullied with a wicked mouth: a wicked tongue ſoils all the good that drops from it: is a mercy to be delivered from the praiſes of wicked men; wicked mens applauſes oftentimes become the Saints reproaches: the Heathen could ſay, *Quid mali feci?* what evil have I done, that this bad man commends me? there is a truth in that ſaying of *Seneca*, *Recti Argumentum eſt, peſſimis diſplicere.* The worſt men are commonly moſt diſpleaſed with that which is beſt. Who can ſeriouſly dwel on theſe things and not be mute and ſilent under all the reproaches and ſcorn that is caſt upon his name and credit in this World?

Socrates.

Sixthly, there will come a day when

when the lord will wipe off all the
luſt and filth that wicked men have
caſt upon the good names of his
people, there ſhall be a reſurrection
of names, as well as of bodies; their
names, that are now buried in the
open ſepulchres of evil throats ſhall
ſurely riſe again; their innocency
ſhall ſhine for as the light, and
their righteouſneſs as the noonday,
Pſal. 37.6. Though the clouds may
for a time obſcure the ſhining forth
of the Sun, yet the Sun will ſhine
forth again as bright and glorious
as ever. *The Righteous ſhall be had*
in everlaſting remembrance. Though
the malicious ſlanders, and falſe
accuſations of wicked men, may
for a time cloud the names of the
ſaints, yet thoſe clouds ſhall va-
niſh, and their names ſhall appear
tranſparent and glorious. God
will take that care of his peo-
ples good name, that the infamy
calumnies and contumelies, that are
caſt upon it ſhall not long ſtick.
The *Jews* rolled a ſtone upon Chriſt
to keep him down, that he might

Iſa. 65. 15. *ch.* 61. 7 *Pſ.* 68. 13. *Mal.* 3. 17 18.

Mat 7. *ult.* *ch.* 28. 2.

not riſe again, but an Angel quickly rolls away the ſtone, and in deſpite of his Keepers, he riſes in a glorious triumphant manner: So though the world may roll this ſtone, and that of reproach and contempt upon the Saints good names, yet God will roll away all thoſe ſtones, and their names ſhall have a glorious Reſurrection, in deſpite of men and devils: That God that hath always one hand to wipe away his childrens tears from their eyes, that God hath always another hand to wipe off the duſt that lies upon his Childrens names: wronged innocency ſhall not long lie under a cloud; dirt will not ſtick long upon Marble, nor ſtatues of Gold. Well, Chriſtians, remember this, the ſlanders and reproaches that are caſt upon you, they are but badges of your innocency and glory, *Job.* 31. 35, 36. *If mine adverſary ſhould write a Book againſt me; ſurely I would take it upon my ſhoulder, and bind it as a Crown to me.* All reproaches are

pearls

pearls added to a Chriſtians Crown. Hence *Auſtin*, *Quiſquis volens detrahit famæ, meæ nolens addit mercedi meæ*, he that willingly takes from me my good name, unwillingly adds to my reward, and this *Moſes* knew well enough, which made him prefer Chriſts reproach before *Pharaohs* Crown. That God that knows all his Children by name, will not ſuffer their names to be long buried under the aſhes of reproach and ſcorn; and therefore hold thy peace: the more the foot of pride and ſcorn tramples upon thy name for the preſent, the more ſpendent and radiant it will be. As the more men trample upon a Figure graven in gold, the more luſtrous they make it, therefore lay thy hand upon thy mouth. But. *Heb* 11. 5.26.

Seventhly, The Lord hath been a ſwift and a terrible witneſs againſt ſuch that have falſely accuſed his children, and that have laded their names with ſcorn, re- *Iſa.*41.11. *Jude* 15.

proach and contempt. *Ahab* and
1 *King.*22 1, 22. *Jezabel* that suborned false witness
2 *King.* 9. against *Naboth*, had their bloods licked up by dogs. *Amaziah*, who falsely accused the Prophet *Amos* to the King, met with this message
Amos 7. 17 from the Lord, *Thy wife shall be an harlot in the City, thy sons and daughters shall fall by the Sword, and thy land shall be divided by line, thou shalt die in a polluted Land.* *Haman* who falsely accused the *Jews*, was
Esth 7 10. *Chap.* 9. 10 one day feasted with the King, and the next day made a feast for Crows. The envious Courtiers, who
Dan. 6. 44 falsely accused *Daniel*, were devoured of Lions. Let me give you a taste of the Judgements of God upon such persons out of Histories.

Caiaphas the High-Priest, who gathered the Council, and suborned false witnesses against the Lord Jesus, was shortly after put out of Office; and one *Jonathan* substituted in his room, whereupon he killed
Acts. & *mon.* himself. *John Cooper* a godly man, being falsely accused in Queen *Maries* days, by one *Grimwood*, shortly

ly after the ſaid *Grimwood* being in perfect health: his bowels ſuddenly fell out of his body, and ſo he dyed miſerably.

Narciſſus a godly Biſhop of *Jeruſalem*, was falſely accuſed by the men, of many foul matters, who ſealed up with oaths and imprecations their falſe teſtimonies; but ſhortly after that, one of them with his whole family and ſubſtance was burnt with fire: another of them was ſtricken with a grievous diſeaſe, ſuch as in his imprecation he had wiſhed to himſelf, the third terrified with the ſight of Gods judgment upon the former, became very penitent, and poured out the grief of his heart in ſuch abundance of tears, that thereby he became blind. *Euſeb.*

A wicked wretch under *Commodus* the Emperour, accuſed *Apollonius* a godly Chriſtian to the Judges, for certain grievous crimes, which when he could not prove, he was adjudged to have his legs broken, according to an antient *Nicep.*

Law of the *Romans*.

Gregory Bradway falsely accused one *Brook*, but shortly after, through terrours of conscience, he sought to cut his own throat, but being prevented, he fell mad.

I have read of *Socrates*'s two false accusers, how that the one was trodden to death by the multitude, and the other was forced to avoid the like by a voluntary banishment. I might produce a multitude of other instances, but let these suffice, to evidence how swift and terrible a witness God hath been against those that have been false accusers of his people, and that have laded their precious names with scorn and reproach; the serious consideration of which, should make the accused and reproached Christian to sit dumb and silent before the Lord.

Eightly and lastly, God himself is daily reproached; men tremble not to cast scorn and contempt upon God himself; sometimes

times they charge the Lord that his ways are not equal, that it is a wrong way he goeth in, ſometimes they charge God with cruelty, *My puniſhment is greater then I am able to bear*, Gen. 4. 13. Sometimes they charge God with partiality, and reſpect of perſons, becauſe here he ſtroaks, and there he ſtrikes; here he lifts up, and there he caſts down; here he ſmiles, and there he frowns; here he gives much and there he gives nothing; here he loves and there he hates; here he proſpers one, and there he blaſts another, Mal. 2. 17. *Where is the God of Judgment? i. e.* no where, either there is no God of Judgment, or at leaſt not a God of exact, preciſe and impartial Judgment, *&c.* Sometimes they charge God with unbountifulneſs, that he is a God that will ſet his people too hard work, too much work, but will pay them no wages, nor give them no reward, Mal. 3. 14. *Ye have ſaid, it is in vain to ſerve God, and what profit is it,*

Ezek. 18. 25. *ch.* 29. 33. 7. 20. 23. *Jer.* 2. 5, 6.

Rom. 9. *Iſa.* 50. 21.

It were very ſtrange that I ſhould pleaſe a world of men, when God himſelf doth not give every man content.

Salv.

it that we have kept his ordinances, and that we have walked mournfully before the Lord of Hosts? Sometimes they charge God, that he is a hard Master, and that he reaps where he hath not sown, and gathers where he hath not strewed, *Mat.* 25. 24, *&c.* Oh the infinite reproach and scorn that is every day, that is every hour in the day cast upon the Lord, his name, his truth, his ways, his ordinances, his glory! Alas! all the scorn and contempt that is cast upon all the Saints, all the world over, is nothing to that which is cast upon the great God every hour, and yet he is patient. Ah! how hardly do most men think of God? and how hardly to they speak of God? and how unhandsomly do they carry it towards God? and yet he bears: They that will not spare God himself, his name, his truth, his honour, shall we think it much that they spare not us, or our names? *&c.* surely no. Why should we look that those should give us good words

words, that cannot afford God a good word from one weeks end to another? yea, from one years end to another? why ſhould we look that they ſhould cry out *Hoſanna, Hoſanna* to us, when as every day they cry out of Chriſt, *Crucifie him, Crucifie him*, Mat. 10. 25. *It is enough for the Diſciple that he be as his Maſter, and the ſervant as his Lord; if they have called the Maſter of the houſe Beelzebub* (or a Maſter-fly, or a dung-hill god or the chief Devil) *how much more ſhall they call them of his houſhold?* It is preferment enough for the ſervant to be as his Lord; and if they make no bones of ſtaining and blaſpheming the name of the Lord, never wonder if they fly-blow thy name; and let this ſuffice to quiet and ſilence your hearts, Chriſtians, under all that ſcorn and contempt that is caſt upon your names and reputations in this world.

The Tenth and laſt Objection is this, *Sir, In this my affliction I have ſought*

sought to the Lord for this and that mercy; and still God delays me, and puts me off; I have several times thought that mercy had been near, that deliverance had been at the door but now I see it is a far off, how can I then hold my peace? how can I be silent under such delays and disappointments? To this Objection I shall give you these Answers.

First, The Lord doth not always time his Answers to the swiftness of his peoples expectations; he that is the God of our mercies, is the Lord of our times; God hath delayed long his dearest Saints; times belonging to him, as well as issue, *Hab.* 1. 2. *O Lord, how long shall I cry, and thou wilt not hear? even cry out unto thee for violence, and thou wilt not help?* Job 19. 7. *Behold I cry out of violence, but I have no answer, I cry, but there is no judgment.* Psal. 69. 3. *I am weary of crying, my throat is dry, mine eyes fail while I wait for my God,* Psal. 40. 17. *Make no tarrying O my God*

Psal. 70. 5.
Psa. 6. 13.
Ps. 94. 3. 4.
Ps. 13. 1, 2.
Zach. 1. 12.

Though

Though God had promiſed him a Crown, a Kingdom, yet he puts him off from day to day, and for all his haſt he muſt ſtay for it till the ſet time is come. *Paul* was delayed ſo long, till he even diſpaired of life,, and had the ſentence of death in himſelf. And *Joſeph* was delayed ſo long, till the Irons entred into his ſoul. So he delayed long the giving in of comfort to Mr *Glover*, though he had ſought him frequently, earneſtly, and denyed himſelf to the death for Chriſt. *Auguſtine* being under convictions, a ſhowre of tears came from him, and caſting himſelf on the ground under a Fig-tree, he cryes out, O Lord! how long? how long ſhall I ſay to morrow, to morrow? why not to day, Lord? why not to day? Though *Abigail* made haſt to prevent *Davids* fury, and *Rahab* made haſt to hang out her ſcarlet thred, yet God doth not always make haſt to hear and ſave his deareſt children; and therefore hold thy peace, he deals no worſe

2 *Cor.* 1. 8,9. *Pſa.* 105. 17. 18,19

worse with thee, than he hath done by his dearest Jewels.

Secondly, Though the Lord doth defer and delay you for a time, yet he will come, and mercy and deliverance shall certainly come; he will not always forget the cry of the Poor, *Heb.* 10.37. *For yet a little little while, and he that shall come, will come, and will not tarry. Hab.* 2. 3. *The vision is yet for an appointed time, but at the end it shall speak, and not lye: though it tarry, wait for it.* God will come, and mercy will come, though for the present thy Sun be set, and thy God seems to neglect thee, yet thy Sun will rise again, and thy God will answer all thy prayers, and supply all thy necessities. *Psal.* 71. 20. 21. *Thou which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth. Thou shalt increase my greatness, and comfort me on every side,* Three Martyrs being brought to the stake,

*Deut.*32. 36. יָדִין עַמּוֹ, *Exod.* 12. 17.41.42. 51.

and

and all bound, one of them ſlips from under his chain (to admiration) and falls down upon the ground, and wreſtled earneſtly with God for the ſenſe of his love, and God gave it into him then, and ſo he came and embraced the ſtake, and dyed chearfully a glorious Martyr, God delays him, till he was at the ſtake, and till he was bound, and then ſweetly lets out himſelf to him.

Thirdly, Though God do delay thee, yet he doth not forget thee, he remembers thee ſtill, thou art ſtill in his eye, and always upon his heart; he can as ſoon forget himſelf, as forget his people; the Bride ſhall ſooner forget her ornaments, and the Mother ſhall ſooner forget her ſuckling child, and the Wife ſhall ſooner forget her Husband, than the Lord ſhall forget his people. Though *Sabinus* in *Seneca* could never in all his life time remember thoſe three names of *Homer*, *Ulyſſes* and *Achilles*, yet God

Iſa 49.14. 15, 16. *Jer.* 31.20. *Pſal.* 77. 2. 10. *Iſa.* 54.7, 8, 9, 10. *Iſa.* 62.3. 4, 5.

God always knows and remembers his people by name, *Gen.* 8. 1, *ch.* 19.29. and 30.31.1 *Sam.* 1.9. *Jonah* 4. 10. 11. *&c.* therefore be silent, hold thy peace, thy God hath not forgotten thee, though for the present he hath delayed thee.

Fourthly, Gods time is always the best time, God always takes the best and fittest seasons to do us good, *Isa.* 42. 8. *Thus saith the Lord, in an acceptable time have I heard thee, and in a day of salvation have I helped thee.* I could have heard thee before, and have help'd thee before, but I have taken the most acceptable time to do both.

Psal 74.41 To set God his time is to limit him, it is to exalt our selves above him, as if we were wiser than God, though we are not wise enough to improve the times and seasons which God hath set us to serve and honour him in, yet we are apt to think that we are wise enough to set God his time, when to hear, and when to save, and when to deliver:

to

to circumſcribe God to our time, and to make our ſelves Lords of time, what is this but to diveſt God of his royalty and ſovereignty of appointing times? it is but juſt and equal that that God that hath made time, and that hath the ſole power to appoint and diſpoſe of time, that he ſhould take his own time to do his people good; we are many times humorous, prepoſterous and haſty, and now we muſt have mercy or we die, deliverance or we are undone: but our impatience will never help us to a mercy, one hour, one moment before the time that God hath ſet: the beſt God will always take the beſt time to hand out mercies to his people; there is no mercy ſo fair, ſo ripe, ſo lovely ſo beautiful, as that which God gives out in his own time; therefore hold thy peace, though God delays thee, yet be ſilent, for their is no poſſibility of wringing a mercy out of Gods hand, till the mercy be ripe for us, and we ripe for the mercy, *Ecc.*3.11.

Acts. 1. 7. *ch.* 17. 26.

Fifthly

Fifthly, The Lord in this life will certainly recompence, and make his children amends for all the delays and put-offs that he exercises them within this World, as he did *Abraham* in giving him such a Son as *Isaac* was, and *Hannah*, in giving her a *Samuel*; he delayed *Joseph* long, but at length he changes his Iron fetters into chains of gold, his rags into royal Robes, his stocks into a Chariot, his prison into a Palace, his bed of thorns into a bed of Down, his reproach into honour, and his thirty years of suffering into eighty years reigning in much grandeur and glory: so God delayed *David* long, but when his suffering hours were out, he is anointed, and the Crown of *Israel* is set upon his Head, and he is made very victorious, very famous and glorious for forty years together. Well, Christians, God will certainly pay you interest upon interest for all the delays that you meet with, and therefore hold your peace. But.

Ps. 90. 15. *Ps.* 70. 20 21. *and the first and last chapters of Job, compared.*

2 *Sam.* 1.

Sixthly

Sixthly and laſtly, The Lord never delays the giving in of this mercy, or that deliverance, or the other favour, but upon great and weighty reaſon, and therefore hold thy peace.

Queſt. *But what are the reaſons that God doth ſo delay and put off his people from time to time, as we ſee he doth.*

Anſw. Firſt, for the trial of his people, and for the differencing and diſtinguiſhing of them from others. As the Furnace tries gold, ſo delays will try what metal a Chriſtian is made of; delays will try both the truth and the ſtrength of a Chriſtians graces; delays are a Chriſtian-touchſtone, a *Lapis Lydius*, that will try what metal men are made of, whether they be gold or droſs, ſilver or tin; whether they be ſincere or unſound, whether they be real or rotten Chriſtians. As a Father by croſſing and delaying his Children tries their diſpoſitions, and makes a full diſcovery of

Mat. 15. 21.—29. Pet. 1. 7. Job 23. 8, 9. 10. Deut. 8. 2.

of them, ſo that he can ſay, that child is of a muttering and grumbling diſpoſition, and that is of an humorous and wayward diſpoſition but the reſt are of a meek, ſweet, humble and gentle diſpoſition: *So* the Lord by delaying and croſſing of his Children, diſcovers their different diſpoſitions. The manner of the *Pſylli*, (which are a kind of people of that temper and conſtitution that no venom will hurt them) is, that if they ſuſpect any child to be none of their own, they ſet an Adder upon it to ſting it, and if it cry, and the fleſh ſwell, they caſt it away as a ſpurious iſſue, but if it do not cry, if it do not ſo much as quatch, nor do not grow the worſe for it, then they account it for their own, and make very much of it: So the Lord by delays, which are as the ſtinging of the Adder, tries his children; if they patiently, quietly, and ſweetly can bear them, then the Lord will own them, and make much of them

Plin. l. 28.

them, as those that are near and dear unto him, but if under delays they fall a crying, roaring, storming, vexing and fretting, the Lord will not own them, but reckon them as bastards, and no sons, *Heb.* 12. 8.

Secondly, That they may have the greater experience of his power, grace, love, and mercy in the close, Christ loved *Martha*, and her Sister, and *Lazarus*, yet he defers his coming for several days, and *Lazarus* must dye, be put in the grave, and lye there till he stinks, and why so? but that they might have the greater experience of his power, grace and love towards them. *John* 11. 3, 5, 6, 17.

Thirdly, To sharpen his children appetite, and to put a greater edge upon their desires, to make them cry out as a woman in travel, or as a man that is in danger of drowning. God delays, that his people may set upon him with greater *Cant.* 3. 1, 2, 3. 4. *Isa.* 26. 8, 9, 16.

greater ſtrength and importunity he puts them off, that they may put on with more life and vigour; God ſeems to be cold, that he may make us the more hot; he ſeems to be ſlack, that he may make us the more earneſt; he ſeems to be backward, that he may make us the more forward in preſſing upon him; the Father delays the child, that he may make him the more eager, and ſo doth God his, that he may make them the more divinely violent. When *Balaam* had once put of *Balak*, *he ſent again* (ſaith the Text) *certain Princes more and more honourable than they*. *Balaam's* put-off, did but make *Balack* the more importunate, it did but increaſe and whet his deſires; this is that that God aims at by all his put-offs, to make his children more earneſt, to whet up their ſpirits, and that they may ſend up more, and yet more honourable prayers after him, that they may cry more earneſtly, ſtrive more mightily, and wreſtle more im-

Nu. 12. 15

por-

portunately with God, and that they may take heaven with a more sacred violence. Anglers draw back the hook, that the Fish may bite the more forward to bite: and God sometimes seems to draw back, but it is only that we may press the more on. And therefore as Anglers when they have long waited, and perceive that the Fish do not so much as nible at the bait, yet do they not impatiently throw away the Rod, or break the Hook and Line, but pull up, and look upon the bait and mend it and so throw it in again, and then the fish bites: so when a Christian prays and prays, and yet catches nothing, God seems to be silent, and Heaven seems to be shut against him, yet let him not cast off prayer, but mend his prayer, pray more believingly, pray more affectionately, and pray more fervently, and then the Fish will bite, then Mercy will come, and comfort will come, and deliverance will come. But

Fourthly, God delays and puts off his people many times, that he may make a fuller discovery of themselves to themselves. Few Christians see themselves, and understand themselves: by delayes God discovers much of a mans sinful self, to his religious self, much of his worser part, to his better part: of his ignoble part, to his most noble part. When the fire is put under the Pot, then the scum appears. So when God delays a poor Soul, Oh! how doth the scum of pride, the scum of murmuring, the scum of quarrelling, the scum of distrust, the scum of impatience, the scum of despair, discover it self in the heart of a poor creature? I have read of a Fool, who being left in a Chamber, and the Door locked; when he was asleep, after he awakes, and finds the Door fast, and all the people gone, he cries out at the Window, O my self! my self! O my self! So when God shuts the Door upon his people, when he

2 *King.* 6. 33.

delays

delays them, and puts them off, Ah! what cauſe have they to cry out of themſelves, to cry out of proud ſelf, and worldly ſelf, and carnal ſelf, and fooliſh ſelf, and froward ſelf? &c. We are very apt, ſaith *Seneca* (*utimur perſpicillis magis quam ſpeculis*) to uſe ſpectacles to behold others mens faults rather than looking-glaſſes to behold our own: but now Gods delays are as a looking-glaſs, in which God gives his people to ſee their own faults. Oh! that baſeneſs, that vileneſs, that wretchedneſs, that ſink of filthineſs, that gulf of wickedneſs that God by delays diſcovers to be in the hearts of men! But: *Pſal.* 73. 11, 12.

Fifthly, God delays and puts off his people, to enhaunce, to raiſe the priſe of mercy, the priſe of deliverance. We uſually ſet the higheſt price, the greateſt eſteem upon ſuch things that we obtain with greateſt difficulty, what we dearly buy, that we highly prize, the more *Acts* 21. 8. *Cant.* 3. 4.

ſighs, tears, weepings, waitings watchings, ſtrivings, and earneſt longings, this Mercy, and that deliverance, and the other favour coſts us, the more highly we ſhall value them; when a delayed Mercy comes, it taſts more like a Mercy, it ſticks more like a Mercy, it warms more like a Mercy, works more like a Mercy, and it endears the heart to God like a Mercy, more than any other Mercy that a Man enjoys.

1 *Sam.* 1. 27. This is the Child (ſaid *Hannah*, after God had long delayed her) for which I prayed, and the Lord hath given me my petition which I asked of him. Delayed Mercy is the Cream of Mercy; no Mercy ſo ſweet, ſo dear, ſo precious to a Man, as that which a Man hath gained after many put-offs. Mr. *Glover* the Martyr fought the Lord earneſtly and frequently for ſome ſpecial Mercies, and the Lord delayed him long: but when he was even at the ſtake, then the Lord gave in the Mercies to him.

and

and then as a man over joyed, he cries out to his friend, he is come, he is come. But.

Sixthly, the Lord delays his people, that he may pay them home in their own coin, God ſometimes loves to retaliate. The Spouſe puts off Chriſt *Cant.* 5 2. *I have put off my Coat, how can I put it on?* &c. And Chriſt puts her off, *ver.* 5,6,7. 8. Thou haſt put off God from day to day, from month to month, yea, from year to year; and therefore if God put thee off from day to day, or from year to year; haſt thou any cauſe to complain? ſurely no, thou haſt often and long put off the motions of his Spirit, the directions of his Word, the offers of his Grace, the entreaties of his Son; and therefore what can be more juſt, than that God ſhould delay thee for a time, and put thee off for a ſeaſon, who haſt delayed him, and put off him days without number? If God ſerves thee, as thou haſt often ſerved him, thou

Prov. 1.23 Ult. Zach. 7. 8. 1.

haſt no reaſon to complain. But

Seventhly and laſtly, The Lord delays his people, that Heaven may be the more ſweet to them at laſt; here they meet with many delays, and with many puttoffs; but in Heaven they ſhall never meet with one put-off, with one delay; here many times they call and cry, and can get no anſwer; here they knock and bounce, and yet the door of grace and mercy opens not to them; but in Heaven they ſhall have mercy at the firſt word, at the firſt knock; there, whatever heart cauwiſh, ſhall without delay be enjoyned, here God ſeems to ſay ſometimes, ſouls, you have miſtaken the door, or I am not at leiſure, or others muſt be ſerved before you, or come ſome other time, *&c.* But in Heaven God is always at leiſure, and all the ſweetneſs, and bleſſedneſs, and happineſs of that ſtate preſents it ſelf every hour to the ſoul there, God hath never, God will never ſay

Lam. 3. 44

ſay to any of his Saints in Heaven, come to morrow: ſuch language the Saints ſometimes hear here, but ſuch language is no ways ſuitable to a glorified condition; and therefore ſeeing that the Lord never delays his people, but upon great and weighty accounts, let his people be ſilent before him, let them not mutter nor murmure, but be mute. And ſo I have done with the Objections.

I ſhall come now in the laſt place, to propound ſome helps and directions, that may contribute to the ſilencing and ſtilling of your ſouls, under the greateſt afflictions, the ſharpeſt tryals, and the ſaddeſt providences that you meet with in this World: and ſo cloſe up this Diſcourſe.

Firſt, All the afflictions that come upon the Saints, they are the Fruits of Divine love, *Rev.* 3. 19. *As many as I love I rebuke and chaſten, be zealous therefore and repent,* *Prov.* 3. 12. *Jer.* 9. 7.

Heb. 12.6. *For whom the Lord loveth he chaſtneth, and ſcourgeth every Son whom he receiveth*, Job, 5.17. *Behold, happy is the man whom God correcteth: therefore deſpiſe not thou the chaſtning of the Almighty*, ch. 7. 17, 18. *What is man, that thou ſhouldeſt magnifie him, and that thou ſhouldeſt ſet thine heart upon him? And that thou ſhouldeſt viſit him every morning? and try him every moment? Iſa.* 40.10. *Behold, I have refined thee, but not with ſilver: I have choſen thee in the furnace of affliction.* When *Munſter* lay ſick, and his friends asked him how he did, and how he felt himſelf, he pointed to his Sores and Ulcers (whereof he he was full) and ſaid: theſe are Gods Gems and Jewels wherewith he decketh his beſt Friends, and to me they are more precious than all the Gold and Silver in the world. A Gentleman highly prizes his Hawk, he feeds her with his own hand, he carries her upon his fiſt, he takes a great deal of delight and pleaſure in her:

and

and therefore he puts vervels upon her legs, and a hood upon her head, he hood-winks her, and setters her, because he loves her, and takes delight in her: So the Lord by afflictions hood-winks and setters his children, but all is because he loves them, and takes delight and pleasure in them: there cannot be a greater evidence of Gods hatred and wrath; than his refusing to correct men for their sinful courses and vanities, why should you be smitten any more? you will revolt more and more where God refuses to correct, there God resolves to destroy; there is no man so near the Axe, so near the Flames, so near Hell, as he whom God will not so much as spend a Rod upon. God is most angry where he shews no anger. *Jerome* writing to a sick friend. hath this expression: I account it a part of unhappiness not to know adversity: I judge you to be miserable, because you have not been miserable: Nothing (saith another)

Hos. 4. 17. 9. Ezek. 16 12. Isa. 5.

Nihil est infœlicius eo qui nil unquam contingit adversis. Sen.

Demetrius

ſeems more unhappy to me, than he to whom no adverſity hath hapned, God afflicts thee. O Chriſtian, in love; and therefore *Luther* cries out, ſtrike Lord, ſtrike Lord, and ſpare not; who can ſeriouſly muſe upon this, and not hold his peace, and not be ſilent under the moſt ſmarting Rod?

Secondly, Conſider, that the tryals and troubles, the calamities and miſeries, the croſſes and loſſes that you meet with in this World, is all the Hell that ever you ſhall have; here you have your Hell, hereafter you ſhall have your Heaven: this is the worſt of your condition: the beſt is to come. *Lazarus* had his Hell firſt, his Heaven laſt: but *Dives* had his Heaven firſt, and his Hell at laſt: thou haſt all thy pangs, and pains and throws here that ever thou ſhalt have, thy eaſe, and reſt, and pleaſure is to come: here you have all your bitter, your ſweet is to come: here you have your ſorrows: your joys,

joys are to come; here you have all your winter nights, your ſummer days are to come; here you have your Paſſion-week, your Aſcenſion day is to come; here you have your evil things, your good things are to come; death will put a period to all thy ſins, and to all thy ſufferings, and it will be an in-let to thoſe joys, delights, and contents that ſhall never have end; and therefore hold thy peace, and be ſilent before the Lord.

Thirdly, Get an aſſurance that Chriſt is yours, and pardon of ſin yours, and divine favour yours, and Heaven yours, and the ſenſe of this will exceedingly quiet, and ſience the ſoul under the ſoreſt and the ſharpeſt tryals a Chriſtian can meet with in this world, he that is aſſured that God is his portion, will never mutter nor murmur under his greateſt burden; he that can groundedly ſay, nothing ſhall ſeparate me from the love of God in Chriſt, he will be able to triumph

See my Treatiſe called, *Heaven on Earth.*

Rom. 8. 33.——ult. Cant. 2. 5.

triumph in the midſt of the greateſt tribulations; he that with the Spouſe can ſay, *My beloved is mine and I am his*, will bear up quietly and ſweetly under the heavieſt afflictions. In the time of the *Marian* Perſecution, there was a gracious Woman, who being convened before bloody *Bonner* (then Biſhop of *London*) upon the trial of Religion, he threatned her that he would take away her Husband from her, ſaith ſhe, Chriſt is my Husband: I will take away thy Child; Chriſt, ſaith ſhe, is better to me then ten Sons; I will ſtrip thee, ſaith he, of all thy outward comforts; yea, but Chriſt is mine, ſaith ſhe, and you cannot ſtrip me of him. Oh! the aſſurance that Chriſt was hers, bore up her heart, and quieted her ſpirit under all. You may take away my life, (ſaith *Baſil*) but you cannot take away my comfort, my head but not my Crown: yea, quoth he, had I a thouſand lives, I would lay them all down for my Saviours,

Act. & Mon.

So John Noyes. Alice Dr. ver. Mr. Bradford Mr Taylor and Juſtin Martyr, with many more.

ours ſake, who hath done abundantly more for me. *John Ardley*, profeſſed to *Bonner*, when he told him of burning, and how ill he could endure it, that if he had as many lives, as he had hairs on his head, he would loſe them all in the fire, before he would loſe his Chriſt. Aſſurance will keep a man from muttering, and murmuring under the ſoreſt afflictions *Henry* and *John* (two *Auguſtine* Monks) being the firſt that were burnt in *Germany*, and Maſter *Rogers* the firſt that was burnt in Queen *Maries* days, did all ſing in the flame. A ſoul that lives in the aſſurance of divine favour, and in its title to glory, cannot but bear up patiently and quietly under the greateſt ſufferings that poſſibly can befal it in this world. That Scripture is worth its weight in gold, *The Inhabitants of Sion ſhall not ſay, I am ſick; the people that dwell therein ſhall be forgiven their iniquity.* Iſa. 33. 24. He doth not ſay they were not ſick, no, but though they were ſick, yet they

they ſhould not ſay they were ſick, but why ſhould they forget their ſorrows, and not remember their pains, nor be ſenſible of their ſickneſs? Why, the reaſon is becauſe the Lord had forgiven them their Iniquities; the ſenſe of pardon took away the ſenſe of pain; the ſenſe of forgiveneſs, took away the ſenſe of ſickneſs. Aſſurance of pardon will take away the pain, the ſting the trouble of every trouble and affliction that a Chriſtian meets with: no affliction will daunt, ſtartle, or ſtagger an aſſured Chriſtian: aſſured Chriſtian will be patient and ſilent uuder all. *Melancton* makes mention of a godly Woman, who having upon her Death-bed been in much conflict, and afterward much comforted, brake out into theſe words, Now, and not till now, I underſtand the meaning of theſe words, *Thy ſins are forgiven*; the ſenſe of which did mightily clear and quiet her: He that hath got this Jewel of Aſſurance in his boſom, will

Pſal. 23, 1. 4, 5, 6, 7.

will be far enough off from vexing or fretting under the saddest dispensations that hee meets with in this world.

Fourthly, If you would be quiet and silent under your present troubles and tryals, then dwell much upon the benefit, the profit, the advantage that hath redounded to your souls by former troubles and afflictions that have been upon you *Eccles.* 7. 14. *In the day of adversity consider.* Oh! now consider how by former afflictions the Lord hath discovered sin, prevented sin, and mortified sin: consider how the Lord by former afflictions hath discovered to thee the impotency, the mutability, the insufficiency, and the vanity of the world, and all worldly concernments: consider how the Lord by former afflictions hath melted thy heart, and broken thy heart, and humbled thy heart, and prepared thy heart for clearer, fuller, and sweeter enjoyments of himself: consider what

There was a good man that had got so much good by his afflictions, that he counted it his greatest affliction to want an affliction, and therefore he would sometimes cry out, Oh my friends. I have lost an affliction, I have lost an affliction.

pity

pity, what compaſſion, what bowels, what tenderneſs, and what ſweetneſs former afflictions have wrought in thee towards others in miſery; conſider what room former afflictions have made in thy ſoul for God, for his Word, for good counſel, and for divine comfort, conſider how by former afflictions the Lord hath made thee more partaker of his Chriſt, his Spirit, his Holineſs, his Goodneſs, &c. Conſider how by former afflictions the Lord hath made thee to look towards Heaven more, to minde Heaven more, to prize Heaven more and to long for Heaven more, &c. Now who can ſeriouſly conſider of all that good that he hath got by former afflictions, and not be ſilent under preſent afflictions? who can remember thoſe choiſe, thoſe great, and thoſe precious earnings that his ſoul had made of former afflictions, and not reaſon himſelf into a holy ſilence under preſent afflictions? thus, Oh my ſoul;

hath

hath not God done thee much good, great good, ſpecial good by former afflictions? yes; Oh my ſoul! hath not God done that for thee by former afflictions, that thou wouldſt not have to do for ten thouſand worlds? yes: and is not God, O my ſoul! as powerful as ever, as faithful as ever, as gracious as ever, and as ready and willing as ever to do thee good by preſent afflictions, as he hath been to do thee good by former affliction? yes, yes; why, why then doſt thou not ſit ſilent and mute before him under thy preſent troubles, Oh my ſoul! It was the ſaying of one, that an excellent Memory was needful for three ſorts of men: Firſt for Trades men, for they having many buſineſſes to do, many reckonings to make up, many irons in the fire, had need of a good memory. Secondly, Great Talkers for they being full of words, had need to have a good ſtore-houſe in their heads to feed their tongues. Thirdly, For Lyars, for they telling many

many untruths, had need of a good memory, lest they should be taken in their lying contradictions: and I may add for a Fourth, *viz.* Those that are afflicted, that they may remember the great good that they have gained by former afflictions, that so they may be the more silent and quiet under present troubles.

2 *Tim.* 1. 12. 1 *Tim.* 1. 5. 2 *Tim.* 4. 8.

Fifthly, To quiet and silence your Souls under the sorest afflictions, and sharpest tryals: consider, that your choicest, your chiefest treasure is safe; your God is safe, your Christ is safe, your Portion is safe, your Crown is safe, your Inheritance is safe, your Royal Palace is safe, and your Jewels, your Graces are safe; therefore hold your peace.

I have read a story of a man that had a Suit, and when his Cause was to be heard, he applied himself to three Friends, to see what they could do for him: one answered. he would bring him as far on his journey as he could; the second

ſecond promiſed him that he would go with him to his journeys end; the third engaged himſelf to go with him before the Judge, and to ſpeak for him, and not to leave him till his cauſe was heard and determined. Theſe three are a mans riches, his friends, and his graces; his riches will help him to comfortable accommodations, while they ſtay with him, but they often taken leave of a man, before his ſoul takes leave of his body, his friends will go with him to his grave, and then leave him; but his graces will accompany him before God, they will not leave him, nor forſake him, they will go to the Grave, to glory with him. 1 *Tim.*6. 18. 19.

In that famous battel at *Leu Ctrum*, where the *Thebans* got a ſignal victory, but their Captain *Epaminondas* a little before his death demanded whether his buckler were taken by the enemy, and when he underſtood that it was ſafe, and that they had not ſo much as laid their hands on it, he died moſt wil-

willingly, chearfully, and quietly. Well Christians, your Shield of Faith is safe, your Portion is safe, your Royal Robe is safe, your Kingdom is safe, your Heaven is safe, your happiness and blessedness is safe, and therefore under all your afflictions and troubles, in patience possess your own souls. But.

Sixthly, If you would be silent and quiet under your sorest troubles and trials, then set your selve in good earnest upon the mortification of your lusts; it is unmortified lust which is the sting of every trouble, and which makes every sweet bitter, and every bitter more bitter; sin unmortified, adds weight to every burden, it puts gall to our wormwood, it adds chain to chain; it makes the bed uneasie, the chamber a prison, relations troublesome, and every thing vexatious to the soul. *James* 4. 1. *From whence come wars and fightings amongst you? come they not hence*

Austin. saith, If thou kill not sin till it die of it self, sin hath killed thee, and not thou thy sin.

hence, even of your lusts that war in your members? So say I, from whence comes all this Muttering, Murmuring, fretting, and vexing, &c? come they not hence, even from your unmortified lusts? come they not from your unmortified pride, and unmortified self-love, and unmortified unbelief, and unmortified passions, &c? Surely they do. Oh therefore! as ever you would be silent under the afflicting hand of God, labour for more and more of the grace of the Spirit, by which you may Mortifie the lusts of the flesh; it is not your strongest resolutions or purposes, without the grace of the Spirit, that can overmaster a lust; a foul sore, till it be indeed healed, will run, though we resolve, and say it shall not. It was the blood of the Sacrifice, and the Oyl, that cleansed the Leeper in the Law, and that by them was meant the blood of Christ, and the grace of his Spirit, is agreed on all hands. It was a touch of Christs garment that cured

Rom. 8. 13

Lev. 14. 14, 15, 16. *Mar.* 5. 25. 26, 27.

red the woman of her bloody Iſſue. Philoſophy (ſaith *Laſtantius*) it may hide a ſin, but it cannot quench it, it may cover a ſin, but it cannot cut off a ſin; like a black patch in ſtead of a plaiſter, it may cover ſome deformities in nature, but it cures them not; neither is it the Papiſts Purgatories, watchings, whippings, *&c.* nor St. *Francis* his kiſſing or licking of Lepers ſores, which will cleanſe the fretting leproſie of ſin; in the ſtrength of Chriſt, and in the power of the Spirit, ſet roundly upon the mortifying of every luſt. Oh! hug none, indulge none, but reſolvedly ſet upon the ruine of all. One leak in a ſhip will ſink it; one wound ſtrikes *Goliah* dead, as well as three and twenty did *Cæſar*; one *Dalilah* may do *Sampſon* as much ſpight and miſchief, as all the *Philiſtines*, one broken wheel ſpoils all the whole Clock: one vein bleeding will let out all the vitals, as well as more: one Fly will ſpoil a whole box of ointment:

one

one bitter herb all the Pottage: by eating one Apple, *Adam* loſt Paradiſe: one lick of honey endangered *Jonathans* life; one *Achan* was a trouble to all *Iſrael*; one *Jonah* raiſes a ſtorm, and becomes lading too heavy for a whole Ship: So one unmortified luſt, will be able to raiſe very ſtrange and ſtrong ſtorms and tempeſts in the Soul, in the days of affliction. And therefore as you would have a bleſſed calm and quietneſs in your own ſpirits under your ſharpeſt tryals, ſet throughly upon the work of Mortification. *Gideon* had ſeventy Sons, and but one baſtard, and yet that baſtard deſtroyed all his ſeventy Sons. Ah Chriſtian! thou doſt not know what a world of miſchief one unmortified luſt may do; and therefore let nothing ſatisfie thee but the blood of all thy luſts.

Judges 8. 30, 31. *Chap.* 9. 1, 2.

Seventhly, If you would be ſilent under your greateſt afflictions, your ſharpeſt tryals, then make this con-

consideration your daily companion, *viz.* That all the afflictions that come upon you, come upon you by and through that Covenant of grace that God hath made with you: in the Covenant of grace, God hath engaged himself to keep you from the evils, snares and temptations of the world: in the Covenant of grace God hath engaged himself to purge away your sins, to brighten and encrease your graces, to crucifie your hearts to the world, and to prepare you, and preserve you to this heavenly Kingdom, and by afflictions he effects all this, and that according to his Covenant too, *Psal.* 89.30,31,32,33, 34. *If his Children forsake my Law, and walk not in my commandments: If they break my statutes, and keep not my Commandments.* In these words you have a supposition, that the Saints may both fall into sins of commission, and sins of omission: in the following words you have Gods gracious promise, *Then will I visit their transgressions*

Jer. 32.30 —*ult.*

greſſions with the Rod, and their iniquities with ſtripes. God engages himſelf by promiſe and covenant, not only to chide and check, but alſo to correct his people for their ſins. *Nevertheleſs, my loving kindneſs will I not utterly take from him, nor ſuffer my faithfulneſs to fail* Afflictions are fruits of Gods faithfulneſs, to which the covenant binds him; God would be unfaithful, if firſt or laſt, more or leſs, he did not afflict his people; afflictions are part of that gracious covenant which God hath made with his people; afflictions are mercies, yea, covenant-mercies. Hence it is that God is called the terrible God, keeping covenant and mercy, *Neh.* 1. 5. Becauſe by his covenant of mercy he is bound to afflict and chaſtiſe his people. God by covenant is bound to preſerve his people, and not to ſuffer them to periſh, and happy are they that are preſerved, whether in Salt and Vinegar, or in Wine and Sugar. All the afflictions that

Pſal. 119. 75.

come upon a wicked man; come upon him by vertue of a covenant of works, and so are curst unto him: but all the afflictions that come upon a gracious man, they come upon him by vertue of a covenant of grace, and so they are blest unto him: and therefore he hath eminent cause to hold his peace, to lay his hand upon his mouth.

Eighthly, if you would be silent and quiet under afflictions, then dwell much upon this, *viz.* that all your afflictions do but reach the worser, the baser, and the ignobler part of a Christian, *viz.* his body, his outward man. 2 *Cor.* 4. 1. Though our outward man decay, yet our inward man is renewed day by day. As *Aristarchus* the Heathen said, when he was beaten by the Tyrants: Beat on, it is not *Aristarchus* you beat, it is only his shell. *Timothy* had a very healthful soul in a crazy body, 1 *Tim.* 5. 22. and *Gaius* had a very prosperous 3 *John* 2. soul

ſoul in a weak diſtempered body. *Epictetus* and many of the more refined Heathens, have long ſince concluded, that the body was the organ (or veſſel) the ſoul was the man and merchandize. Now, all the troubles and afflictions that a Chriſtian meets with, they do not reach his ſoul, they touch not his conſcience, they make no breach upon his noble part, and therefore he hath cauſe to hold his peace, and to lay his hand upon his mouth: the ſoul is the breath of God, the beauty of Man, the wonder of Angels, and the envy of Devils; it is a celeſtial plant, and of a divine off-ſpring; it is an immortal ſpirit; ſouls are of an Angelick nature: a man is an Angel cloathed in clay; the ſoul is a greater miracle in man, than all the miracles wrought amongſt men; the ſoul is a *demi-ſemi*-God, dwelling in a houſe of clay. Now it is not in the power of any outward troubles and afflictions that a Chriſtian meets with, to

Heb. 12. 9. *Zach.* 12. 1.

reach his soul; and therefore he may well sit mute under the smarting Rod.

Ninthly, If thou wouldest be silent and quiet under the saddest providences and sorest trials, then keep up Faith in continual exercise; Now Faith in the exercise of it, will quiet and silence the soul. thus.

Joh. 14.8. *Ps.* 17.15: 1. By bringing the soul to sit down satisfied in the naked enjoyments of God.

2. By drying up the springs of pride, self-love, impatience, murmuring, unbelief, and the carnal delights of this world.

Heb. 11.3. 9,10,14. *Ph.* 3.7,8; 3. By presenting to the soul greater, sweeter, and better things in Christ, than any this world doth afford.

4. By lessening the souls esteem of all outward vanities; do but keep up the exercise of Faith, and thou wilt keep silent before the Lord. No Man so mute, as he whose Faith is still busie about invisible objects

Tenthly,

Tenthly, If you would keep ſilent, then keep humble before the Lord. Oh! labour every day to be more humble, and more low, and little in your own eyes, who am I, ſaith the humble ſoul, but that God ſhould croſs me in this mercy, and take away that mercy, and paſs a ſentence of death upon every mercy? I am not worthy of the leaſt mercy, I deſerve not a crum of mercy, I have forfeited every mercy, I have improved never a mercy. Only by pride comes contention; it is only pride that puts Men upon contending with God and Men, an humble ſoul will lye quiet at the foot of God, it will be contented with bare commons: as you ſee ſheep can live upon the bare Commons, which a fat Ox cannot. A Dinner of green herbs reliſheth well with the humble Mans palate, whereas a ſtalled Ox is but a courſe diſh to a proud Mans ſtomach, an humble heart thinks none leſs than himſelf, nor none worſe than himſelf;

Job 7. 1. 21

Pro. 13. 16.

Gen.--- 10,11. *Austin being asked what was the first grace? answered, humility; what the second? Humility; what the third? humility.*

an humble heart looks upon small mercies, as great mercies, and great afflictions, as small afflictions, and small afflictions, as no afflictions, and therefore sits mute and quiet under all: do but keep humble, and you will keep silent before the Lord, pride kicks, and flings, and frets, but an humble man hath still his hand upon his mouth. Every thing on this side Hell is mercy, much mercy, rich mercy, to an humble soul, and therefore he holds his peace.

Eleventhly, if you would keep silence under the afflicting hand of God, then keep close, hold fast these soul-silencing, and soul-quieting maxims or principles. As

First, that the worst that God doth to his people in this world, is in order to the making of them a Heaven on Earth; he brings them into a Wilderness, but it is, that he may speak comfortably to them, he casts them into the fiery furnace,

Hos. 2.14.

but

but it is, that they may have more of his company; do the ſtones come thick and threefold about *Stephens* ears; it is but to knock him the nearer to Chriſt, the corner-ſtone, *&c.* Acts. 7.

Secondly, If you would be ſilent, then hold faſt this principle, *viz.* That what God wills is beſt; when he wills ſickneſs, ſickneſs is better than health; when he wills weakneſs, weakneſs is better than ſtrength; when he wills want, want is better than wealth; when he wills reproach; reproach is better than honour: when he wills death, death is better than life. As God is wiſdom it ſelf, and ſo knows that which is beſt: ſo he is goodneſs it ſelf, and therefore cannot do any thing but that which is beſt: therefore hold thy peace. Heb. 12. 10

Thirdly, If thou wouldeſt be ſilent under thy greateſt afflictions, then hold faſt to this principle, *viz.* That the Lord will bear thee com-

pany in all thy afflictions, *Isa.* 41. 10. *Ch.* 43.2. *Psal.* 23.4. *Psal.* 90. 15. *Dan.* 3. 25. *Gen.* 39. 20, 21. 2 *Tim.* 4. 16. 17. These Scriptures are breasts full of divine consolotion; these wells of salvation are full; will you turn to them, and draw out, that your souls may be satisfied and quieted.

Fourthly, If you would be silent under your afflictions, then hold fast this principle, That the Lord hath more high, more noble, and more blessed ends in the afflicting of you, than he hath in the afflicting of the men of the world The stalk and the ear of corn fall upon the threshing-floor, under one and the same flail, but the one is shattered in pieces, the other is preserved; from one and the same Olive, and from under one and the same Press is crushed out both oyl and dregs; but the one is turn'd up for use, the other thrown out as unserviceable; and by one and the same breath the fields are perfumed

with

with ſweetneſs, and annoyed with unpleaſant ſavours: ſo, though afflictions do befall good and bad alike, as the Scripture ſpeaks, yet the Lord will effect more glorious ends by thoſe afflictions that befall his people, than he will effect by thoſe that befall wicked Men, and therefore the Lord puts his people into the furnace, for their tryal, but the wicked for their ruine, the one is bettered by affliction, the other is made worſe; the one is made ſoft and tender by afflictions, the other is more hard and obdurate; the one is drawn nearer to God by afflictions, the other is driven further from God, *&c.* *Eccleſ.* 8.2

Fifthly, If you would be ſilent under your afflictions, then you muſt hold faſt this principle, *viz.* That the beſt way in this world to have thine own will, is to lie down in the will of God, and quietly to reſign up thy ſelf to the good will and pleaſure of God. *Luther* was a Man that could have any thing of *Mat.* 15. 21, 29.

God, and why? why, because he submitted his will to the will of God, he lost his will in the will of God. Oh soul! it shall be even as thou wilt, if thy will be swallowed up in the will of God.

Sixthly and lastly, if thou wouldest be silent under the afflicting hand of God, then thou must hold fast to this principle: *viz.* That God will make times of afflictions, to be times of special manifestations of divine love and favour to thee. *Tiburtius* saw a Paradise, when he walked upon hot burning coals. I could affirm this by a cloud of witnesses, but that I am upon a close. Ah Christians! as ever you would be quiet and silent under the Smarting Rod, hold fast to these principles, and keep them as your lives, But.

Psal. 94. 19. *Dan.* 9. 19. —24. *Gen.* 28. 7. *Acts*, 16. and 27. *ch. Hos.* 2. 14.

Twelfthly and lastly, To silence and quiet your soul under the afflicting hand of God, dwell much upon the brevity or shortness of mans

mans life; this preſent life is not *vita ſed via ad vitam*, life, but a motion, a journey towards life; mans life, ſaith one, is the ſhadow of ſmoak, yea, the dream of a ſhadow, ſaith another, mans life is ſo ſhort, that *Auſtin* doubted whether to call it a dying life, or a living death; thou haſt but a day to live, and perhaps thou mayeſt be now in the twelfth hour of that day; therefore hold out Faith and Patience, thy troubles and thy life ſhall ſhortly end together; therefore hold thy peace, thy grave is going to be made, thy Sun is near ſetting, death begins to call thee off of the ſtage of this world, death ſtands at thy back, thou muſt ſhortly ſail forth upon the Ocean of eternity; though thou haſt a great deal of work to do, a God to honour, a Chriſt to cloſe with, a ſoul to ſave, a race to run, a Crown to win, a Hell to eſcape, a Pardon to beg, a Heaven to make ſure, yet thou haſt but a little time to do it in; thou haſt one foot in the Grave, thou

Angel. Conf.

thou art even going athore on eternity, and wilt thou now cry out of thy affliction? wilt thou now mutter and murmur when thou art entring upon an unchangeable condition? what extream folly and madness is it for a Man to mutter and murmur when he is just a going out of Prison, and his Bolts and Chains are just a knocking off? why, Christian, this is just thy case; therefore hold thy peace; thy life is but short, therefore thy troubles cannot be long; hold up, and hold out quietly, and patiently a little longer, and Heaven shall make amends for all.

Rom. 8. 18.

FINIS.

A

TABLE

Shewing the Principal Things in this TREATISE.

THE Words opened, and the Doctrine raiſed, viz. *That it is the great duty and concernment of gracious ſouls to be mute and ſilent under the greateſt afflictions, the ſaddeſt Providences, and ſharpeſt trials they meet with in this World,* *From* p. 1. *to* 4.

For the opening of the Point, Firſt,

1. *There is a ſevenfold ſilence,* p. 4. *to* 16.
2. *What doth a prudent, a gracious, a holy ſilence include, ſhewed in eight things.* p. 16--44.
3. *What a prudent, a holy ſilence under affliction doth not exclude, ſhewed in eight things,* p. 44.--67.

4. *Eight*

4. *Eight Reaſons why Chriſtians muſt be mute and ſilent under their greateſt afflictions*, &c. p. 67 — 92

Uſe. *This Truth looks ſourly upon five ſorts of perſons.* p. 92 — 102

Six conſiderations to prevent men from uſing ſinful ſhifts and courſes to deliver themſelves out of their afflictions, &c. p. 102 — 116

Twelve conſiderations to prevail with Chriſtians to be mute and ſilent under the ſharpeſt afflictions, &c. that they meet with in this World. p. 116 — 145

The hainous and dangerous nature of murmuring, diſcovered in twelve Particulars. p. 145 — 169

Object. 1. *Did I but know that my afflictions were in love, I would be quiet, I would hold my peace*, &c. *Anſwered eight ways.* p. 169, — 187

Object. 2. *The Lord hath ſmitten me in my neareſt and deareſt comforts and contentments, and how then can I hold my Peace? Anſwered twelve ways.* p. 1. 7

Object. 3. *Oh! but my afflictions, my troubles have been long upon me, and how can I hold my peace? Answered ten ways.* p. 216—236

Object. 4. *I would be mute and silent under my afflictions, but they daily multiply and encrease upon me, &c. how then can I be silent? answered eight ways* p. 236—242

Object. 5. *My afflictions are very great, how then can I hold my peace? &c. answered six ways.* p. 242—252

Object. 6. *Oh! But my afflictions are greater then other mens, &c. how then can I be silent? Answered six ways.* p. 252—260

Object. 7. *I would hold my peace, but my outward afflictions are attended with sore temptations, &c. how then can I be silent? Answered five ways; wherein eight advantages are discovered, that Saints gain by their temptations.* p. 260, —279

Object. 8. *Oh! But God hath deserted me, he hath forsaken me, and hid his face from me, &c. how*

how can I then be ſilent? Anſwered ſix ways; Alſo eight Advantages the Saints gain by their being clouded. p. 279--304.

Object. 9. Oh! But I am falſly accuſed and ſadly charged, and reproached in my good name, &c. how then can I be ſilent? Anſwered ten ways. p. 304- 325.

Object. 10. I have ſought the Lord in this my affliction for this and that Mercy, and ſtill the Lord delays me, and puts me off, &c. how can I then hold my peace? how can I be ſilent? &c. Anſwered ſix ways. P. 325, 333.

Queſt. But what are the Reaſons that God doth ſo delay and put off his people? Anſwered ſeven ways P. 333,--343.

Queſt. What are the means that may help perſons to be ſilent and quiet under their greateſt afflictions, their ſharpeſt tryals, &c. Anſwered from p. 343. to the end of the Book.

Books Printed for, and are to be ſold by John Hancock, *at the Sign of the Three Bibles in Popes-Head Alley in* Cornhil.

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2. Heaven on Earth: Or a ſerious Diſcourſe touching a Well-grounded Aſſurance of Mans Everlaſting Happineſs.

3. The unſearchable Riches of Chriſt held forth in 22 Sermons.

4 Apples of Gold for young Men and Women, or the happineſs of being good betimes.

5 A String of Pearls: or the beſt things reſerved till laſt.

6 The Mute Chriſtian under the ſmarting Rod, with Sovereign Antidotes againſt the moſt miſerable Engines.

7 An Ark for all Gods *Noahs* in a ſtormy Day.

Th

8 The Crown and Glory of Chriſtianity, in 48 Sermons on *Heb.* 12. 14.

9 The Privy Key of Heaven: or a Diſcourſe of Cloſet-Prayer.

10 An heavenly Cordial for ſuch as have had or eſcaped the Plague.

11 A Cabinet of choice Jewels, or a Box of precious Oyntment: containing ſpecial Maxims, Rules and Directions, in order to the clearing up of a Mans Intereſt in Chriſt, and his Title to all the glory of another World.

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